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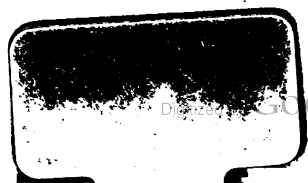
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43. 1396.



THE DOCTRINE
OF
P U R G A T O R Y
AND THE PRACTICE OF
PRAYING FOR THE DEAD
AS MAINTAINED BY
THE ROMISH CHURCH,
EXAMINED.

BY THE
REV. WILLIAM JOHN HALL, M.A.

RECTOR OF THE UNITED PARISHES OF ST. BENE'T AND ST. PETER.

Qui mandatum Dei rejiciunt, et traditionem suam statuere conantur,
firmiter à vobis et fortiter respuantur.—CYPRIAN, *Ep.* 40.

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TO THE RIGHT HONORABLE

SIR HERBERT JENNER FUST, LL.D.

DEAN OF THE ARCHES

JUDGE OF THE PREROGATIVE COURT OF CANTERBURY

AND

A MEMBER OF HER MAJESTY'S MOST HONORABLE PRIVY COUNCIL

THIS VOLUME

IS WITH PERMISSION

MOST RESPECTFULLY DEDICATED

BY

THE AUTHOR.

JANUARY 1843.

PREFACE.

It is important to the present happiness of the Christian to ascertain, if possible, the truth or falsehood of the Romish doctrine of Purgatory, in order that, if true, he may adopt such means as may enable him to escape its horrors ; if false, that he may seek that effectual method of purification which the Bible declares can take place in this life only, before "man goes hence and is no more seen."

The Council of Trent, upon whose decision this doctrine is chiefly received by the Romanist as an article of faith, expresses itself upon this subject, among others, in a manner purposely vague and ambiguous. It merely states that "there is a Purgatory, and that the souls therein detained are assisted by the suffrages of the faithful, and most especially by the acceptable sacrifice of the altar." What Purgatory really is,—where it is placed,—who are its inhabitants,—what are the punishments there inflicted,—what their duration,—and what their result :—these are points which are altogether unsettled and undefined. As far as the words themselves have any meaning, they do not necessarily indicate a place of torture, but merely of detention and purification.

Where then is the Christian to seek for a reply to his natural and anxious inquiries respecting this ideal prison? By what rules is he to be governed in searching for the desired information? Unquestionably he must be guided, as he would be in the pursuit of any other inquiry under parallel circumstances of doubt or difficulty. If he desired to ascertain the meaning of a particular statute of the realm, he would abide by the interpretation

of the authorized judges of the land : if he sought to know the remedy for any particular disorder, he would rest upon the united decision of the Faculty : if he would investigate the meaning of some abstruse passage in an ancient author, he would receive the consentient opinion of the most approved scholars or divines: and if he wished to learn the nature of the laws by which the heavenly bodies are governed, he would seek his instruction from those to whose competency the voice of public opinion, or the sanction of competent authority, had given the most unequivocal testimony. In short, the authorized and acknowledged standard of truth would be his guide in each or either instance : and so it must be in an endeavor to develop the nature and the accidents of Purgatory. They must be procured from those who believe in it, and teach it. They must be sought in those writings which have not only *not* been disapproved and condemned by superiors in authority, but which have been appealed to for ages by almost every controversialist of the Romish Church : and when such writings are ushered into the world *cum permissu Superiorum*, tacitly or openly expressed, surely it is not unfair to conclude that they contain *doctrines* of the Romish Church, and not merely *opinions* of private men.

It is upon this principle that the present volume has been written. Since the doctrine of Purgatory, as stated by the Council of Trent, is most indefinitely proposed, the Author has felt justified in appealing to the acknowledged and authorized teachers of the Romish communion for its true import ; and in doing so he has endeavored to adopt the sentiment of the Roman orator, *Ne quid falsi dicere audeat, ne quid veri non audeat*;¹ at the same time hoping for the suffrage of every conscientious Romanist to the maxim that *Veritas nihil veretur, nisi abscondi*.²

¹ Cicero.

² Terence.

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PURGATORY

AND

PRAYER FOR THE DEAD.

CHAPTER I.

STATEMENT OF THE DOCTRINE.

They that go down into the pit cannot hope for thy truth.

ISA. xxxviii. 18.

By the dictates of Reason, as well as upon the authority of Revelation, we are led to believe that man is sent into this world by the Almighty for the purpose of probation, and that he will be doomed hereafter to everlasting happiness or misery according to his works. It is a rational inference from the frequent disproportion of happiness enjoyed by the righteous, compared with that allotted to the wicked, that a period must arrive when the former shall be rewarded, and the

latter punished; and Scripture plainly assures us that both the one and the other shall be recompensed according to that they have done, whether it be good or bad. In a word, the just, for the sake of Christ, will be received into heaven; and the wicked will meet with the punishment due to their sins in hell. In order that men may attain to the glories of the New Jerusalem, as well as avoid the horrors of the bottomless pit, God has in mercy sent prophets, apostles, and teachers, exhorting them, after the example of the Redeemer, "to work *while it is day*, for the night cometh, when no man can work;"¹ entreating them "*while they have time*, to do good unto all men;"² assuring them that this alone "is the day of salvation;"³ and, in order to shew distinctly the limit of our probationary state, declaring that "where the tree falleth there shall it be."⁴

The most sublime and expressive imagery which can heighten the picture of supreme delight, or present the mind with the most powerful representations of wretchedness, most exquisitely painful to the senses and energies both of soul and body, is employed by the sacred writers to urge upon mankind the importance of preparing themselves in this world for the joy of that which is to come; of working out their salvation *now*, upon the simple ground that after this life nothing further

¹ John ix. 4.

² Gal. vi. 10.

³ 2 Cor. vi. 2.

⁴ Eccles. xi. 3; ix. 10.

can be done, no change whatever effected in that state to which by death they will be introduced. Whatever be the condition of the soul at the time of its separation from the body, in the same condition are we fain to believe it will be found at the resurrection. At death the righteous are happy in the certain anticipation of perfect bliss, while unpardoned sinners are everywhere forbidden to "hope for God's truth." To them "hope never comes, that comes to all." "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."¹ Salvation or damnation is the only alternative which is left for those who have passed from time into eternity.

In contradiction to this rational and scriptural statement, the Romish Church has set up a dogma of her own,—that there is a third place, called PURGATORY, in which the soul of man may endure such sufferings for a time, as shall expiate all those venial or pardonable sins and offences, which may not have been fully atoned by the precious blood of Christ. The descriptions which have been given of this mysterious prison are remarkably loose and indefinite: but the combined declarations of many of the most approved divines of the Romish Communion, who are regarded by their brethen as little less than oracles of infallibility, will furnish the means of exhibiting a concise

¹ Mark xvi. 16.

summary of the doctrine, as comprised under the following heads.

I. There is a Purgatory.¹

II. This Purgatory is any third *place*, besides heaven and hell, whether it be *Paradise*, *Hades*, or *Abraham's bosom*.²

III. Its situation is near to hell.³

IV. It is a *place* or, according to some, a *state* for purifying departed souls between death and the resurrection.⁴

V. The souls there confined have left this world in a state of grace, but are subject to the punishment due to venial sins, of which the *eternal* punishment has been *remitted*; and also to that which is due to mortal sins imperfectly expiated.⁵

VI. The punishment consists in deprivation of the beatific vision of God, and in actual suffering, which is inflicted by material fire, of the same nature with our elementary fire. It is said, indeed, that the punishment by fire in Purgatory differs not from that in hell, except in duration.⁶

VII. The severity of this punishment exceeds the most bitter pains that mortals can conceive.⁷

VIII. The duration of punishment varies according to the number of venial sins to be expiated, or according to the plenitude of prayers, alms, and masses offered for the liberation of suffering souls.⁸

¹ See Note A, p. 11.

² See Note C, p. 12.

³ See Note E, p. 13.

⁷ See Note G, p. 17.

² See Note B, p. 11.

⁴ See Note D, p. 13.

⁶ See Note F, p. 16.

⁸ See Note H, p. 18.

IX. The punishment endured is a *satisfaction* to God's justice.¹

X. Masses are also offered as *satisfactions* for sins both of *the dead* and the living; and are most efficacious.²

XI. God has instituted Purgatory as a channel for conveying his grace into the souls of men.³

XII. Souls in Purgatory experience incredible consolation, and undergo their punishments willingly, in the assured hope of their final salvation, and their freedom from liability to eternal punishment.⁴

XIII. Newly baptized persons, martyrs, and those who die immediately after absolution from a Priest, go directly to heaven.⁵

XIV. Souls in Purgatory can neither merit nor sin.⁶

XV. The doctrine of Purgatory is an article of the Catholic faith.⁷

XVI. He who does not believe there is a Purgatory will be damned.⁸

Such is Purgatory: but in pursuing the argument upon which he is about to enter, the reader will do well to bear in mind the following points, as more prominently distinctive of the doctrine.

1st. That it is *a place*, and not merely *a state* of

¹ See Note I, p. 19.

² See Note K, p. 19.

³ See Note L, p. 19.

⁴ See Note M, p. 19.

⁵ See Note N, p. 20.

⁶ See Note O, p. 24.

See Note P, p. 24.

⁸ See Note Q, p. 24.

suffering, as some would desire to explain it ; that is, it is not merely a state of internal compunction or remorse, for having offended God ; but a place in which is endured actual and external infliction.

2nd. That it is *a prison*.

3rd. That in it there is *real fire*.

4thly. That souls there detained are *tortured* as well as cleansed.

5thly. That the souls of the *pious* only,—“ *truly penitent and justified sinners*,”—enter that temporary, but dreadful abode.

With respect to the *origin* of these notions, there can be no doubt that they were derived from the heathen world. Plato's division of mankind into three classes, is precisely analogous ; the first, consisting of those who, having purified themselves by philosophy, and excelled in the morality of their lives, were to enjoy eternal felicity in the islands of the blessed :—the second, of those who, having lived and died irreclaimably wicked, were to be tormented for ever in hell :—and the third, of those who had been guilty of various degrees of crime ; but, having repented and reformed their lives, were first to be purified in the infernal flames, and thence removed to the joys of Elysium.¹

The opinion, that those dying under certain circumstances were subjected to a period of deten-

¹ Euseb. Præpar. Evang. lib. xi. c. 38, vol. i. pp. 567—569. Paris, 1628. Platon. Phæd. in Oper. tom. i. p. 113, &c. Paris, 1578.

tion from bliss, and that they were capable of receiving help from the living, is disclosed in the interview between Ulysses and the shade of Elpenor in the regions of the dead. Thus Ulysses addresses Elpenor :

“ Elpenor ! how cam'st thou into the realms
Of darkness ? Hast thou, though on foot, so far
Outstripp'd my speed, who in my barque arriv'd ?
So I ; to whom with tears he thus replied :
Laertes' noble son, for wiles renown'd !
Fool'd by some demon and the intemp'rate bowl,
I perish'd in the house of Circe ; there,
Forgetful of the deep-descending steps,
I fell precipitated from the roof.
That shock my neck-bone, parting at the joint,
Sustain'd not, and my spirit sought the shades.
But now, by those whom thou hast left at home,
By thy Penelope, and by thy sire,
The gentle guardian of thine infant years,
And by thy only son Telemachus,
I now adjure thee ; for full well I know,
That, from the house of Pluto safe return'd,
Thou shalt ere long thy gallant vessel moor
At the *Ææan* isle. Ah ! there arriv'd,
Remember me, nor leave me undeplor'd
And uninhum'd, lest vengeance, for my sake,
Attend thee from the Gods ; but burn my corse
With whatsoever arms I left, and raise
A kind memorial of me on the shore,
Heap'd high with earth ; that an unhappy man
May yet enjoy an unforgotten name.
Thus do at my request, and on my hill
Funereal fix erect the polish'd oar,
With which among my friends I lately row'd.”¹

¹ Cowper's *Odyssey*, b. xi. line 64. See Note R, p. 24.

This belief is yet more strongly marked by Virgil's Sibyl :

" The ghosts rejected are th' unhappy crew
Depriv'd of sepulchres and fun'ral due :
A hundred years they wander on the shore ;
At length, their penance done, are wafted o'er."¹

In order to escape this fate, Palinurus implores the aid of Æneas :

" Which, O ! avert, by yon æthereal light,
Which I have lost for this eternal night :
Or, if by dearer ties you may be won,
By your dead sire, and by your living son,
Redeem from this reproach my wand'ring ghost."²

Be it observed also that the ceremonies performed for the liberation of these souls are by no means dissimilar to those which are in use in the Church of Rome :

" For this are various penances enjoin'd ;
And some are hung to bleach upon the wind,
Some plung'd in waters, others purg'd in fires,
Till all the dregs are drain'd, and all the rust expires.
All have their manes, and those manes bear :
The few, so cleans'd, to these abodes repair,
And breathe, in ample fields, the soft Elysian air. }
Then are they happy, when by length of time
The scurf is worn away of each committed crime ;
No speck is left of their habitual stains ;
But the pure ether of the soul remains."³

It is well known that Christianity was not established by Constantine upon the ruins of Paganism

¹ Dryden, *Æn.* vi. 445. See Note S, p. 25.

² Dryden, *Æn.* vi. 494. See Note T, p. 25.

³ Dryden, *Æn.* vi. 1002. See Note U, p. 26.

without many concessions to the genius of the old superstition ; and as Saint-worship succeeded to the expiring struggles of heathen idolatry, and the miracles of the tripod were transferred to the tomb of the martyr, so was this belief in the purification of departed saints gradually adopted as the most favored, because the most profitable, doctrine of the papal communion.

With whatever confidence the Romanist asserts the existence of the doctrine in the primitive Church, there was no mention, or thought of it, during the first four centuries of the Christian era : and it had obtained little or no credit during the two succeeding ages. Its promulgation, as one of the unquestionable dogmas of the Church, is due either to the fanaticism or the cunning of Pope Gregory the Great, who, about A.D. 600, maintained, upon the alleged authority of visions and revelations, the existence of a purgatorial fire, or some other expiatory medium, for the remission of venial sins.¹ Still the notion was principally, if not wholly, confined to the Western Churches : and though the doctrine itself was known, yet the name by which it was designated, was only stamped with the authority of Pope Innocent IV. A.D. 1254.² Indeed it was not until the assembling of the Council of Florence, A.D. 1439, that this doctrine was formally adopted by Pope Eugenius IV. : for, with reference to the impeachment of Pope John XXII. on

¹ See Note X, p. 26.

² See Note Y, p. 27.

a charge of heresy for denying the immediate admission of the saints to the beatific vision, Bellarmine observes, that "this Pope really believed so, while it was lawful for him so to do without danger of heresy ; for as yet no definition of the Church had existed."¹ Whence it is manifest that nothing had been defined as to the existence or nature of Purgatory by any previous Council ; nor, whatever notions may have prevailed respecting it, is there any evidence of its promulgation as *an article of faith* until the time of the Council of Trent, A.D. 1564. It is therefore upon the sole authority of the above Councils that the doctrine in question, and the *Papal* practice, which has been appended to it, of PRAYING FOR THE DEAD, are received by the members of the Romish Church, and advocated, as will be seen in abundant quotations from their works, by the most approved divines and writers of that Church even to the present hour.²

¹ See Note Z, p. 27.

² See Note A A, p. 27.

NOTES TO CHAPTER I.

Note A, p. 4.

PURGATORIUM esse, animasque ibi detentas, fidelium suffragiis, potissimum verò acceptabili altaris sacrificio, juvari. *Concil. Trident.* sess. xxv. init. p. 238. See also *Symb. P. Pii IV. apud Bullas ad Concil. Trident. additas*, p. 314. Romæ, 1564.

"There is a Purgatory, and the souls there detained are assisted by the suffrages of the faithful, and most especially by the acceptable sacrifice of the altar."

Note B, p. 4.

Tria sunt loca, quæ mortuorum animæ pro diversis meritis sortiuntur; Infernus, Purgatorium, Cælum. In Inferno impii, in Purgatorio purgandi, in Cælo perfecti. Qui in Inferno sunt redimi non possunt, quia in Inferno nulla est redemptio; qui in Purgatorio sunt, expectant redemptionem, prius cruciandi aut calore ignis, aut rigore frigoris, aut alicujus gravitate doloris; qui in cælo sunt, gaudio gaudent ad visionem Dei. Quia igitur primi redimi non possunt, tertii redemptione non indigent, restat ut ad medios transeamus per compassionem, quibus juncti fuimus per humanitatem. *Bernard. Serm. de 5 Negot. et de 5 Region.* col. 1718, F. Colonizæ, 1620.

"There are three *places* which departed souls inherit according to their different deserts, viz. Hell, Purgatory, Heaven. In Hell are the wicked, in Purgatory those to be cleansed, in Heaven the perfect. Those who are in hell cannot be redeemed, since in hell there is no redemption; those who are in Purgatory wait for their redemption, after enduring torture, either from the heat of fire, or the intensity of cold, or severity of some pain; those who are in Heaven rejoice in the vision of God. Since therefore the first cannot be redeemed, and the third stand in no need of redemption, the second, to whom we have been united by the bonds of humanity, become objects of our compassion."

"What place, I ask, must that be, which our Saviour calls *Abraham's bosom*, where the soul of Lazarus reposed (Luke xvi. 22), among the other just souls, till he by his sacred passion paid their ransom? Not heaven, otherwise Dives would have addressed himself to God instead of Abraham, but evidently a middle state. Again, of what place is it St. Peter speaks, where he says, 'Christ preached to those spirits which were in prison' (1 Pet. iii. 19). It is evidently the same which is mentioned in the Apostles' Creed: *He descended into Hell*; not the hell of the damned, to suffer their torments, but the *prison* above mentioned, or *Abraham's bosom*; in short, a *middle state*. The prelate's [Porteus] diversified attempts to explain away these scriptural proofs of *Purgatory* are really too feeble and inconsistent to merit being even mentioned." *Milner's End of Religious Controversy*, Let. LV. p. 369.

"Both these divines [Wake and Tomline], together with Pearson, Burnet, and numerous others, admit of an intermediate or third place for departed spirits, distinct from heaven and hell: now this place is what Catholics call *Purgatory*." *Ibid.* p. 377.

With an inconsistency, for which the Protestant is not responsible, Abraham's Bosom sometimes appears to have been considered as distinct from Purgatory.

Piorum animæ, quum à vivis excessissent, vel in sinum Abrahamæ deferrebantur, vel, quod etiam nunc iis contingit quibus aliquid diluendum et persolvendum est, Purgatorii igne expiabantur. *Catech. ad Paroch.* p. 74. Lugduni, 1579.

"The souls of *the pious*, when they had departed this life, were [before Christ's death and resurrection] translated into Abraham's bosom, or, as still happens to those who have any thing to be cleansed and atoned, received expiation by the *fire* of Purgatory."

Note C, p. 4.

Purgatorius *locus*, in quo animæ purgantur, est conjunctus ei, in quo damnati puniuntur. *Bellarm. de Purgat.* lib. ii. c. 2, tom. ii. p. 406, F. Colon. 1628.

"The situation of Purgatory, in which souls are cleansed, is adjacent to that in which the damned are punished."

Habemus Purgatorium, Infernum, ac Limbos patrum, et puorum, loca subterranea esse. *Bellarmin. de Purgat.* lib. ii. c. 6, tom. ii. p. 410, F. Coloniae, 1628.

"We hold that Purgatory, hell, and the abodes of the Fathers and of children, are subterraneous *places*."

Purgatorium est sub terrâ, vicinum inferno. *Dens Theolog.* tom. vii. p. 353. Dublin, 1832.

"Purgatory is situated under the earth, contiguous to hell."

Purgatorium est sub terra, versus centrum, ad ripam inferni. *Faber. Disput.* tom. ii. pp. 448, 449. Paris, 1720.

"Purgatory is situated under the earth, near the centre, on the brink of hell."

Note D, p. 4.

Sed tamen de quibusdam levibus culpis esse ante iudicium purgatorius ignis credendus est. *Greg. M. Dial.* lib. iv. c. 39, tom. ii. col. 441, E. Paris, 1705.

"Nevertheless we must believe in the existence of a purgatorial fire, *before the judgment*, for certain light transgressions."

Error est Origenis, qui extendit tempora Purgatorii ultra diem resurrectionis. *Bellarmin. de Purg.* lib. ii. c. 9, tom. ii. p. 412, B. Coloniae, 1628.

"Origen erroneously extends the duration of Purgatory beyond the day of Resurrection."

Note E, p. 4.

Est Purgatorius ignis, quo piorum animæ ad definitum tempus *cruciatæ* expiantur. *Catech. ad Paroch.* p. 72. Lugduni, 1579.

"There is a purgatorial *fire*, in which the souls *of the pious*, having been *tortured* for a stated time, receive expiation."

Si quis, post acceptam justificationis gratiam, cuilibet peccatori pœnitenti ita culpam remitti, et reatum æternæ pœnæ deleri, dixerit, ut nullus remaneat reatus pœnæ temporalis exsolvendæ, vel in hoc sæculo vel in futuro, in purgatorio, antequam ad regna cœlorum aditus patere possit: anathema sit. *Concil. Trident.* Sess. vi. cap. 16, can. 30, p. 42. Romæ, 1564.

"If any one shall affirm that, after receiving *the grace of justifi-*

fication, sin is so remitted to any penitent sinner, and the liability to eternal punishment is so removed, that no liability to temporal punishment remains, either in this world, or in the next, in Purgatory, before access can be obtained for him into the kingdom of heaven : let him be anathema."

Si quis dixerit, totam pœnam simul cum culpâ remitti semper à Deo, satisfactionemque pœnitentium non esse aliam, quàm fidem, quâ apprehendunt Christum pro eis satisfacisse : Anathema sit. *Concil. Trident.* Sess. xiv. cap. viii. can. 12, p. 111. Romæ, 1564.

"If any one says, that the *whole* punishment is always remitted by God together with the *guilt* [of sin,] and that the satisfaction of penitents is nothing else than the faith by which they apprehend that Christ has made satisfaction for them : let him be Anathema."

"Since the infinite goodness of God can admit nothing into heaven, which is not clean and pure from all sin, both great and small ; and his infinite Justice can permit none to receive the reward of bliss, who as yet *are not out of debt*, but have something *in justice* to suffer ; there must of necessity be some place or state, where souls departing this life, pardoned as to the *eternal guilt or pain*, yet obnoxious to some *temporal penalty*, or with the *guilt* of some *venial faults*, are purged and purified before their admittance into heaven." *A Papist Misrepresented and Represented*, p. 59. A.D. 1685.

Purgatorium est *locus* quidam, in quo, tanquam in carcere, post hanc vitam purgantur animæ, quæ in hâc non plene purgatæ fuerunt ; ut nimirum sic purgatæ in cœlum ingredi valeant, quò nihil intrabit coinquinatum. *Bellarm. de Purgat.* lib. i. cap. 1. tom. ii. p. 390. Coloniae, 1628.]

"Purgatory is a certain place, in which, as in a dungeon, souls which have not been fully cleansed in this life, are cleansed after it, to the intent that, having been so cleansed, they may have access into heaven, whither nothing defiled shall enter."

Per pœnas Purgatorii peccatum veniale expiatur etiam quoad culpam. *Bellarm. de Purgat.* lib. ii. c. 6. tom. ii. p. 410, C. Coloniae, 1628.

“By the pains of Purgatory venial sin is expiated, in respect of its guilt.”

Purgatorium pro iis tantum esse, qui cum venialibus culpis moriuntur; * * * et pro illis qui decedunt cum reatu pœnæ, culpis jam remissis. *Bellarmin. de Purgat.* lib. ii. c. 1. tom. ii. p. 406, F. Coloniae, 1628.

“Purgatory exists for those only who die in venial sins; * * * and for those who depart this life with liability to *punishment*, their guilt having been already remitted.”

Est à fide catholicâ alienum negare purgatorium fidelium animarum, quæ hinc in statu gratiæ decesserint. *Thom. Aquinat. Summa Theologica, Suppl. Quæst.* 100 *de Purg.* Duaci, 1614.

“It is inconsistent with the catholic faith to deny a Purgatory of faithful souls, which have departed hence *in a state of grace.*”

Aliquem esse Purgatorii locum, in quo fidelium in Christi gratiâ decedentium animæ, quæ necdum dignis pœnitentiæ operibus pro culpis de integro et ex æquo satisfecerunt, *cruciatibus* ad tempus expurgantur. *Cabbasutii Notit. Concil. Flor.* c. 92. p. 645. Lugduni, 1670.

“There is a certain place of Purgatory, in which the souls of *the faithful departing in the favour of Christ*, which have not yet made complete and adequate satisfaction for their faults by works worthy of repentance, are purified for a time by *tortures.*”

Περὶ δὲ τοῦ καθαρτηρίου πυρὸς ἐλύθη οὕτως· ὅτι αἱ ψυχαὶ τῶν δικαίων τέλεον ἀπέλαβον τὸν στέφανον ἐν οὐρανοῖς, καθόσον εἰσι ψυχαί· καὶ τῶν ἁμαρτωλῶν τὴν τελείαν κόλασιν· αἱ δὲ μέσαι ὑπάρχουσι μὲν ἐν βασανιστηρίῳ, καὶ εἴτε πῦρ ἐστὶν, εἴτε ζόφος καὶ θύελλα, εἴτε τι ἕτερον, οὐ διαφερόμεθα. *Concil. Florent.* (A.D. 1439) *ap. Labbe et Cossart.* tom. xiii. col. 492. Paris, 1672.

“With respect to the purgatorial fire it is thus determined : That the souls of the righteous receive a perfect crown in heaven, so far as they are spirits : that those of sinners endure unalterable punishment ; and that those between the two are in *a place of torment* : but whether it be fire, or storm, or anything else, we do not dispute.”

Note F, p. 4.

Est Purgatorius ignis, quo piorum animæ ad definitum tempus cruciatæ expiantur. *Catech. ad Paroch.* p. 72. Lugduni, 1579.

"There is a purgatorial *fire*, in which the souls of the *pious*, having been *tortured* for a stated time, receive expiation." See Note P, p. 24.

Communis sententia Theologorum est, *verum et proprium esse ignem* [Purgatorii,] *et ejusdem speciei cum nostro elementari.* Bellarm. *de Purgat.* lib. ii. c. 11, tom. ii. p. 4, A. Coloniae, 1628.

"It is the general opinion of Theologians that the *fire* [of Purgatory] is a true and proper fire, and of the same quality with our elementary fire."

Theologi fere omnes docent eodem in loco esse, et eodem igne torqueri, damnatos et animas Purgatorii. Bellarm. *de Purgat.* lib. ii. c. 6, tom. ii. p. 410, C. Coloniae, 1628.

"Almost all Theologians teach that the damned, and the souls in Purgatory, are in the same place, and tortured in the *same fire*."

Certum est etiam, unam Purgatorii pœnam esse carentium divinæ visionis.

Certum est, præter hanc pœnam esse etiam aliquam aliam, quam Theologi vocant pœnam sensûs.

Certum est, in Purgatorio, *sicut etiam in inferno, esse pœnam ignis*, sive iste ignis accipiatur propriè, sive metaphoricè, et sive significet pœnam sensûs, sive damni, ut quidam volunt. Bellarm. *de Purg.* lib. ii. c. 10, tom. ii. p. 412, H. Coloniae, 1628.

"It is *certain*, that one punishment of Purgatory is the want of the divine vision."

"It is *certain*, that besides this punishment, there is also some other, which Theologians call pain of *sense*."

"It is *certain*, that there is in *Purgatory, as in hell, a punishment of fire*, whether that fire be understood literally, or metaphorically, and whether it signifies punishment of *sense*, or of loss, as some suppose."

Gregorius dicit quòd, sicut sub eodem igne aurum rutilat, et palea fumat, ita sub eodem igne peccator crematur, et electus purgatur. Thom. Aquinat. *Suppl. Quæst.* C. art. 2, p. 166. Duaci, 1614.

"Gregory says, that As beneath the same fire gold brightens and straw smothers, so beneath the *same fire* the sinner is burned, and the elect cleansed."

Purgatorium est locus inferior, inferno conjunctus, ita quod *idem ignis* sit, qui damnatos cruciat in inferno, et qui justos in Purgatorio purgat. *Ibid. in conclusionem.*

"Purgatory is a place beneath, adjacent to hell, so that it is the *same fire* which tortures the damned in hell, and cleanses the just in Purgatory."

Ignem aliquo tententur, ut communiter sentiunt Theologi. *Delahogue, de Pœnitentiâ*, p. 304.

"Theologians commonly believe that souls are tortured in some kind of *fire*."

Constans Latinorum sententia est, in Purgatorio esse ignem materialem similem igni infernali, et ideo Ecclesiam, pro animabus fidelium orantem, non petere tantum locum lucis et pacis, sed et refrigerii, videlicet contra ignis ardorem. *Bouvier, de Pœnit.* p. 285.

"The *general opinion of the Latins is, that in Purgatory there is a material fire similar to the infernal fire*; and therefore, that the Church, in praying for the souls of the faithful, asks not only for a place of light and peace, but also of refreshing; that is to say, from the *heat of the fire*."

Nam, (ut rectè explicat Card. Cajetan. in Tract. de Contritione, Quæst. 4.) pœna illa, quæ luenda restat post culpæ remissionem, est illa ipsa pœna sensus, quam in Gehennâ pati debuisset peccator, remotâ solum æternitate. *Bellarmin. de Pœnitentiâ*, lib. iv. c. 1. tom. iii. p. 298, D. Colonæ, 1628.

"Cardinal Cajetan rightly explains, that the punishment, which remains to be expiated after the remission of guilt, is that very same *sensible* punishment which the sinner ought to suffer in Hell; its eternity only being removed."

Note G, p. 4.

Pœna Purgatorii excedit omnem pœnam temporalem hujus vitæ. *Catech. ad Paroch.* p. 74. Lugduni, 1579.

"The punishment of Purgatory *surpasses all temporal punishment of this life*."

C

Pœnas Purgatorii esse *atrocissimas*, et cum illis nullas pœnas hujus vitæ comparandas, constanter docent Patres. *Bellar. de Purgat.* lib. ii. c. 14, tom. ii. p. 413, D. Colonix, 1628.

"The Fathers constantly teach that the punishments of Purgatory are *most excruciating*, and that *no pains of this life are to be compared with them.*"

Ignem *acerrimum* Purgatorii. *Bellar. de Purg.* lib. i. c. 11. tom. ii. p. 401, H.

"The fire of Purgatory is *most bitter.*"

Note H, p. 4.

Non credat celebrans se dicendo missam unam posse satisfacere pro duobus, pro quorum utroque promisit specialiter et in solidum celebrare. Absit enim ne à quocunque catholico credatur, tantum intensive proficere missam unam devote celebratam mille hominibus, pro quibus forsân dicitur, quam si mille missæ pro eis devotione consimili canerentur. *Constitut. Joh. Peckham, apud Wilkins Concil.* vol. ii. p. 52. Ed. London, 1737.

"Let not the officiating minister believe that by saying a single mass he is able to make satisfaction for two persons, when he has promised to celebrate one specially and separately for each. Far be it from any Catholic to believe that one mass devoutly celebrated can so essentially benefit a thousand men, for whom perchance it may be said, as if a thousand masses were sung for them with the like devotion".

A pœnâ Purgatorii unus citius alio liberatur. *Bellar. de Purgat.* lib. ii. c. 2, tom. ii. p. 406, F. Colonix, 1628.

"One person is liberated from the punishment of Purgatory sooner than another."

Catholici docent pœnas temporales alterius vitæ, quæ in Purgatorio luendæ essent, redimi posse jejuniis, precibus, eleemosynis, aliisque piis ac laboriosis operibus hujus vitæ. *Bellar. de Pœnit.* lib. iv. c. 3, tom. iii. p. 299, F. Colonix, 1628.

"Catholics teach that the temporal punishments of another life, which are to be undergone in Purgatory, *may be bought off by fastings, prayers, almsgivings, and the other pious and laborious works of this life.*"

Note I, p. 5.

"Such as die in venial sin, or not having fully satisfied for the temporal punishments due to their mortal sins which are forgiven them, go to Purgatory, till they have made *full satisfaction* for them, and then to heaven." *An Abridgement of the Christian Doctrine, cum permissu Superiorum*, p. 110. Dublin, R. Grace, 1828.

Note K, p. 5.

Si quis dixerit, missæ sacrificium tantum esse laudis et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti, non autem propitiatorium; vel soli prodesse sumenti, neque pro vivis et defunctis, pro peccatis, pœnis, satisfactionibus, et aliis necessitatibus offerri debere: Anathema sit. *Concil. Trident.* sess. xxii. ch. 9, can. 3, p. 163. Romæ, 1664.

"If any one shall say that the sacrifice of the mass is a sacrifice only of praise and thanksgiving, or that it is a simple commemoration of the sacrifice perfected on the cross, and not a propitiation; or that it benefits the recipient only, and ought not to be offered both for the quick and the dead, for sins, punishments, *satisfactions*, and other necessities: let him be Anathema."

Note L, p. 5.

"God himself has instituted Purgatory as a channel for conveying his grace into the souls of men." *Dr. Rock's Hierurgia*, vol. ii. p. 486, A.D. 1833.

Note M, p. 5.

Communis Theologorum sententia est, omnes animas, quæ in Purgatorio sunt, habere certitudinem suæ salutis. *Bellarm. de Purgat.* lib. ii. cap. 4, tom. ii. p. 408, D. Colonæ, 1628.

"It is the general opinion of Divines, that all the souls which are in Purgatory have assurance of their salvation."

Habent admixtam cum summis cruciatibus incredibilem consolationem propter certam spem salutis. *Bellarm. de Purgat.* lib. ii. cap. 4, tom. ii. p. 408, D. 409, B.

"*United with the severest torments, souls in Purgatory enjoy incredible consolation*, on account of their certain hope of salvation."

Animæ, quæ purgantur, habent voluntatem conditionatam suarum pœnarum, quatenus sciunt sese sine illis non venturas ad beatitudinem. *Bellarmin. de Purgat.* lib. ii. c. 2, tom. ii. p. 406, F.

"Souls, during purification, submit to their punishment willingly, inasmuch as they know it to be a condition that without them they shall never attain to happiness."

Ignis Purgatorius liberat à reatu pœnæ. *Ibid.*

"The Purgatorial fire liberates from liability to punishment."

Note N, p. 5.

Hæc fuere quæ de Purgatorio prodita sunt, diebus certis adinvicem discussa, et Græci cum Latinis patribus in hanc cedulam convenire :—

Si vere pœnitentes in Dei caritate decesserint, antequam dignis pœnitentiæ fructibus de commissis *satisfecerint* et de omissis, eorum animas pœnis purgatoriis post mortem purgari, et ad pœnas hujusmodi relevandas prodesse eis fidelium vivorum suffragia ;—missarum scilicet sacrificia, orationes, et eleemosynas, et aliâ pietatis officia, quæ à fidelibus fieri consueverunt, secundum ecclesiæ instituta ; illorumque animas, qui post sacrum baptismum susceptum, nullam omnino peccati maculam incurrerunt, illas etiam quæ post contractam peccati maculam, vel in suis corporibus, vel eisdem exutæ, prout superius dictum est, sunt purgatæ ; *in cælum mox recipi*, et intueri clare ipsum Deum trinum et unum, sicuti est, licet aliis alio perfectius : illorum autem animas *qui in mortali actuali peccato, vel solo originali decedunt, mox in infernum descendere* ; pœnis tamen *disparibus* puniendas.—*Concil. Flor. Sess. xxv. apud Lab. tom. xiii. col. 1135. Paris, 1672.*

"These were the matters which came under discussion concerning Purgatory, on certain days ; and the Greeks agreed with the Latin Fathers on these points ; viz. :—

"That if the truly penitent depart hence in the love of God, before they have *made satisfaction* for sins of commission and omission by fruits meet for repentance, their souls after death are cleansed by *the pains* of Purgatory, and the suffrages of the faithful still alive,—such as sacrifices of the mass, prayers, and alms, and other works of piety, which they have been accustomed to offer in accordance with the institutions of the Church,—con-

tribute to the relief of such pains : and that the souls of those, who after receiving holy baptism, have contracted no stain of sin ; or, after contracting a stain of sin, have been cleansed, either in their bodies, or apart from them ; *are forthwith received into heaven*, and clearly behold the triune God himself, as he is, although one may behold him more perfectly than another : but that the souls of those who depart in actual *mortal sin*, or only in *original sin*, *immediately descend into hell*, where they will be visited with *different degrees* of punishment."

In Concilio Florentino (sess. ult.) definitum est, aliquas animas in Infernum, aliquas in Purgatorium, aliquas in Cœlum mox recipi : deinde Ecclesia semper credidit eos, qui mox à Baptismo moriuntur, nullam Purgatorii poenam sentire posse, ut constanter Augustinus docet lib. xxi. de Civ. Dei, c. 26 : et similiter eos, qui baptizantur in sanguine suo, ut Cyp. lib. iv. cap. 2, dicit : Omnia enim peccata passione purgari affirmat, et ideo Martyres statim ad præmium pervenire. *Bellarmin. de Purgat.* lib. ii. cap. 1, tom. ii. p. 405, F. Colonizæ, 1628.

" In the last Session of the Council of Florence, it was defined that some souls are presently received into Hell, some into Purgatory, some into Heaven. Moreover, the Church has always believed that those, *who die immediately after baptism, cannot feel the pain of Purgatory*, as Augustine positively teaches ; and, in like manner, those who are baptized in their own blood, as Cyprian says ; for she affirms, *that all sins are cleansed by suffering, and that therefore martyrs immediately attain to their reward.*"

Dr. Goodman (Bishop Gibson's Preservative, tit. viii. ch. 1, p. 17,) observes, " that if the most lewd and habitual sinner have but the good fortune to go out of the world under the blessing of his ghostly Father, that is to say, either Death come so soon after *his last absolution*, or the Priest come so opportunely after his last sin, that he hath not begun a new score, he is sure to go to heaven without more ado."

On this point, however, he refers to no authority : and it should seem that, although sound reasoning would lead to such a conclusion, the Romish Church decides otherwise as to absolution generally. Thus Bellarmine writes :—

Ante Baptismum non exigitur satisfactio, cum Christi sanguine, per baptismum plenissime applicato, purgentur peccata omnia, non solum quoad culpam, sed etiam quoad pœnam alterius vitæ, tum æternam, tum temporariam: post baptismum autem necessaria satisfactio est, quoniam *per absolutionem sacerdotalem* remittitur quidem culpa et pœna æterna, sed non tota pœna temporalis alterius vitæ. *Bellarm. de Pœnit.* lib. iii. c. 9. tom. iii. p. 304, B. *Ibid.* lib. i. c. 8. tom. iii. p. 243, D. Colonizæ, 1628.

"Before baptism *satisfaction* is not required, since by the plenary application of the blood of Christ in baptism, all sins are washed away, not only with respect to the guilt, but with respect to punishment in another life, whether eternal or temporal; but after baptism satisfaction becomes necessary, for though the *guilt* and *eternal punishment of sin* is remitted by *priestly absolution*, the whole temporal punishment of sin in another life is not."

Now absolution, which imparts the merits of Christ by the ministry of the priest, accompanies both the Romish Sacraments of Penance and Extreme Unction, and, though the Cardinal maintains that the efficacy of Christ's blood is less perfect in one Sacrament than another (*Bellarm. lib. iv. c. 14. p. 309, E.*), it is altogether impossible to perceive any rational ground for this distinction. The true reason may possibly be found in the fact, that as Extreme Unction is equally administered to the prince and the peasant, if they were thereby fully absolved from the penalty of sin, there would be no need of Masses for the more speedy deliverance of the former, though probably the greater sinner of the two, from the pains of Purgatory. At the same time, although Dr. Goodman has given no reference, it may be possible that he had something like the following in view:—

"By the authority committed to me, I absolve thee from all thy sins that you have committed against God, whether by human frailty, ignorance, or malice, granting you full remission and indulgence of all your sins, as well those sins you have not confessed or have forgotten, as those you have confessed. Also, by the same authority, *I absolve thee from the pains of Purgatory*, which you have deserved for your sins and transgressions committed in this world, restoring you to that state of innocence in which you were after you were baptized; and if you should not

die at this time, I reserve or extend this grace to you to the last moment of your life." *Form of general Absolution in the last page of the Roman Breviary peculiar to the Franciscan Order*; quoted in "Lectures on the distinguishing doctrines of the Church of Rome," by the Rev. T. W. Dixon, formerly a Priest in the Church of Rome, educated at the Royal College of Maynooth, and now Curate of St. Peter's, Drogheda, p. 118. Dublin, 1828.

Dominus pœnitentiæ sacramentum instituit, quo per Sacerdotis absolutionem peccata nobis remissa esse confideremus. Neque enim aliter accipienda est vox sacerdotis, peccata nobis legitime condonantis, quam Christi Domini, qui ait paralytico : "Confide, fili; remittuntur tibi peccata tua." Matt. ix. 2. *Catech. ad Paroch.* p. 281. Lugduni, 1579. *Vid.* Concil. Trid. sess. xiv. c. 1. p. 91. Romæ, 1564.

"The Redeemer instituted the Sacrament of Penance, in which we cherish a well-founded hope that our sins are forgiven us by the absolution of the priest. The voice of the priest, who is legitimately constituted a minister for the remission of sins, is to be heard as that of Christ himself, when he said to the lame man : "Son, be of good cheer, thy sins are forgiven thee." *Donovan's Translation.*

Absolutio sacerdotis verbis enunciata, remissionem illam peccatorum signat quam in anima efficit. *Ibid.* p. 282.

"The absolution of the priest, which is expressed in words, seals the remission of sins, which it accomplishes in the soul." *Donovan's Translation.*

Neque, ut olim in veteri lege, sacerdotes testimonio suo aliquem a lepra liberatum esse duntaxat renunciabant, ita nunc in Ecclesia ea tantùm potestas Sacerdotibus facta est, ut aliquem peccatis absolutum esse declarent, sed vere, tanquam Dei ministri, absolvunt. *Ibid.* p. 284.

"Unlike the authority given to the Priests of the Old Law, to declare the leper cleansed from his leprosy (Levit. xiii. 9; xiv. 21.), the power with which the priests of the New Law are invested is not simply to declare that sins are forgiven, but, as the ministers of God, really to absolve from sin." *Donovan's Translation.*

Note O, p. 5.

In Purgatorio non posse animas mereri aut peccare. *Bellarm. de Purgat.* lib. ii. c. 2, tom. ii. p. 406, F. Coloniae, 1628.

"In Purgatory souls can neither merit nor sin."

Note P, p. 5.

Est à fide catholicâ alienum negare purgatorium fidelium animarum, quæ hinc in statu gratiæ decesserint. *Thom. Aquinat. Summa Theologica, Suppl. Quæst. 100 de Purg.* Duaci, 1614.

"It is inconsistent with the Catholic faith to deny a Purgatory of faithful souls, which have departed hence *in a state of grace.*"

Præcipit Sancta Synodus Episcopis ut sanam de Purgatorio doctrinam, à sanctis Patribus et sacris Conciliis traditam, à Christi fidelibus credi, teneri, doceri, et ubique prædicari diligenter studeant. *Concil. Trid. Sess. xxv. p. 238.* Romæ, 1564.

"The Holy Council enjoins the Bishops to take diligent care that the sound doctrine of Purgatory, handed down by the holy Fathers and sacred Councils, be believed, held, and taught by the faithful, and be everywhere preached."

According to the *Catechismus ad Parochos*, which was written two years previous to the 25th Session, this *sana doctrina* is thus explained: "There is, moreover, a purgatorial *fire*, in which the souls of the *pious*, having been *tortured* for a stated time, receive expiation." See Note F, p. 16.

Note Q, p. 5.

Constanter iterum asserimus, dogma esse fidei Purgatorium, adeo ut, qui non credit Purgatorium esse, ad illud nunquam sit perventurus, sed in Gehenna sempiterno incendio cruciandus. *Bellarm. de Purgat.* lib. ii. c. 15. tom. ii. p. 404. G. Coloniae, 1628.

"We again positively assert that Purgatory is an article of the faith; so much so, that he who does not believe that there is a Purgatory, will never arrive at it, but will be tortured with everlasting fire in hell."

Note R, p. 7.

Τὸν μὲν ἐγὼ δάκρυσα ἰδὼν, ἐλέησά τε θυμῷ,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Ἐλπῆνορ, πῶς ἦλθες ὑπὸ ζόφον ἡρόεντα ;
 Ἐφθης πεζὸς ἐὼν, ἢ ἐγὼ σὺν νηϊ μελαίνῃ.
 Ὡς ἐφάμην· ὁ δὲ μ' οἰμῶζας ἡμείβετο μύθῳ·
 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 Ἀσέ με δαίμονος αἴσα κακῇ, καὶ ἀθέσφατος οἶνος.
 Κίρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
 Ἀψορρόν καταβῆναι, ἰὼν ἐς κλίμακα μακρὴν,
 Ἀλλὰ καταντικρὺ τέγεος πέσον, ἐκ δέ μοι αὐχὴν
 Ἀστραγάλων ἐάγη, ψυχὴ δ' αἰδοσδε κατῆλθε.
 Νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, οὐ παρεόντων,
 Πρὸς τ' ἀλόχου καὶ πατρὸς, ὃ σ' ἔτρεφε τυτθὸν ἐόντα,
 Τηλεμάχου θ', ὃν μοῦνον ἐνὶ μεγάροισιν ἔλειπες·
 Οἶδα γάρ, ὥς ἐνθὲνδε κίων δόμου ἐξ Αἴδαο,
 Νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα·
 Ἐνθα σ' ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο,
 Μή μ' ἄκλανστον, ἄθαπτον, ἰὼν ὄπιθεν καταλείπειν,
 Νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι·
 Ἀλλὰ με κακῆραι σὺν τεύχεσιν, ἄσσα μοι ἐστὶν,
 Σῆμά τε μοι χεῦσαι, πολιτῆς ἐπὶ θινὶ θαλάσσης,
 Ἀνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πνέσθαι·
 Ταῦτά τέ μοι τελέσαι, πῆξαι τ' ἐπὶ τύμβῳ ἑρετμόν,
 Τῷ καὶ ζωὸς ἔρρεσσον, ἐὼν μετ' ἐμοῖς ἐτάροισιν.

Hom. Odys. lib. xi. v. 55.

Note S, p. 8.

Hæc omnis, quam cernis, inops inhumataque turba est.
 Centum errant annos, volitantque hæc litora circum :
 Tum demum admissi stagna exoptata revisunt.

Virgil. Æn. vi. 325, 329.

Note T, p. 8.

Quod te, per cæli jucundum lumen, et auras,
 Per genitorem oro, per spem surgentis Iulii ;
 Eripe me his, invicte, malis ; * * *
 Sedibus ut saltem placidis in morte quiescam.

Virgil. Æn. vi. 363, 371.

Note U, p. 8.

Ergo exercentur pœnis, veterumque malorum
 Supplicia expendunt. Aliæ panduntur inanes
 Suspensæ ad ventos : aliis sub gurgite vasto
 Infectum eluitur scelus, aut exuritur igni.
 Quisque suos patimur manes. Exinde per amplum
 Mittimur Elysium, et pauci læta arva tenemus :
 Donec longa dies, perfecto temporis orbe,
 Concretam exemit labem, purumque reliquit
 Æthereum sensum, atque auræ simplicis ignem.

Virgil. Æn. vi. 739. See also *Homer. Odys. xi. 25—50.*

The heathen origin of this doctrine may be further illustrated from the Hindoo Code, which says, "He (the worshipper) gives to the Brahmins money, goods, and food, dressed and undressed, in the name of his departed father, grandfather, and great grandfather ; and of his mother, grandmother, and great grandmother." The principle upon which they proceed is that of increasing the welfare, solace, and enjoyment of departed progenitors ; the real effects are to provide a stated succession of sacrificial entertainments for the Brahmins ; to add to the ceremonial burdens and superstitious terrors of the people by threatenings of dreadful consequences, as well to those who omit these rites, as to the spirits of the deceased who are thus neglected. *Grant's State of India*, p. 61—63. A.D. 1813.

Note X, p. 9.

Pope Gregory says that Germanus, Bishop of Capua, saw the soul of Paschasius, the Deacon, boiling in the hot baths of St. Angelo. St. Bernard never could decide whether the pains of Purgatory were inflicted by fire, by ice, or by some other agent.—*Greg. Dial. lib. iv. cap. 40, 55, tom. ii. col. 444, 464. Paris, 1705. Bernard. Serm. de 5 Region. col. 1719, G. Coloniae, 1620.*

"One would wish, for St. Gregory's sake, that this work (the Dialogues) were none of his performance ; but there is too good evidence of his being the author. There is in it such a mixture of fanaticism, credulity, and puerility, as would be astonishing and disgraceful in any man of any age." *Clarke's Chronological Succession of Literature*, vol. ii. p. 360.

"In some things Pope Gregory the Great discovered the most shameful and superstitious weakness." *Mosheim, Eccles. Hist.* cent. vi. part 2, c. 2.

See also the nonsense gravely related out of Bede and Bernard by Bellarmine, *de Purgat.* lib. ii. c. 14, p. 413. Additional illustrations may be found *ad nauseam* in J. H. Hottinger's *Hist. Sac. N. T.* sec. xiii. p. 447—454, and sec. xiv. p. 818. Tigur. 1653 : and in *Edgar's Variations of Popery*, pp. 455—458. London, 1838.

Note Y, p. 9.

Nos, quia locum purgationis hujusmodi dicunt [Græci] non fuisse sibi ab eorum doctoribus certo et proprio nomine indicatum, illum quidem, juxta traditiones et auctoritates sanctorum patrum, PURGATORIUM nominantes, volumus quod de cætero apud illos isto nomine appelletur. Isto enim transitorio igne peccata ubique, non tamen criminalia, quæ prius per pœnitentiam non fuissent remissa, sed parva et minuta, purgantur, quæ post mortem etiam gravant, si in vitâ non fuerint relaxata. *Innocent iv. Epist. ad Otton. Card. Tusc.* sec. 23.

Note Z, p. 10.

Respondeo Joannem hunc revera sensisse animas non visuras Deum nisi post resurrectionem ; cæterum hoc sensisse, quando adhuc sentire licebat sine periculo hæresis : nulla enim adhuc præcesserat Ecclesiæ definitio. *Bellarm. de Rom. Pont.* lib. iv. cap. 14, tom. i. p. 222, E. Colonizæ, 1628.

Note A A, p. 10.

In the Introduction to his "Book of the Roman Catholic Church," (p. 10,) Mr. C. Butler requests all Protestants, in reviewing the principles of the Romish Church, to judge them by reading—

1. The Catechism of the Council of Trent.
2. Bossuet's Exposition of Faith.
3. Gother's Papist Misrepresented and Represented.
4. Dr. Challoner's Three Short Summaries of Catholic Faith and Doctrine, contained in three sections prefixed to his Garden of the Soul.

But why confine us to these four volumes, when two only speak out upon the doctrines at issue? From the others, being chiefly of a practical nature, little can be learnt of the gross errors and absurdities with which the Romanists are chargeable. Are there not many other books issued *cum permissu Superiorum*, by which we are equally justified in testing their tenets? The writers of the Romish Church cannot be expected to affix to every line—This is an article of faith;—but when we find them maintaining the doctrines which she has added to the Apostles' Creed in that of Pope Pius IV., together with their unavoidable consequences, we shall freely rest upon their authority, and uncompromisingly denounce their errors as contrary to God's holy word.

CHAPTER II.

SCRIPTURAL AUTHORITIES EXAMINED.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.—1 JOHN iv. 1.

THE grounds upon which the doctrine of Purgatory is maintained,—were their solidity equal to the confidence with which they are laid down,—would be sufficient to establish any article of faith whatsoever: but will they stand the test of a rigid examination? and what is the validity of the arguments from *Scripture*, *Antiquity*, and *Reason*, which are adduced in their support?

The main prop upon which the advocates of Purgatorial punishment rely, is derived from the conduct of Judas Maccabeus,¹ after his victory over Gorgias,

¹ Dr. Milner's "End of Religious Controversy," Letter LV. p. 368. London: Andrews.

Dr. Wiseman's Lectures, vol. ii. Lect. xi. p. 54. London: Booker, 1836.

Dr. Butler's "Truths of the Catholic Religion proved from Scripture alone," vol. ii. p. 266. London: Booker, 1838.

"The

the governor of Idumea. Having put the enemy to flight, he is reported to have visited the field of battle, in order to superintend the burial of those who had fallen in the fight. "Now under the coats of every one that was slain, they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain. All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid, betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides that, noble Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes the things that came to pass for the sins of those that were slain. And when he had made a gathering throughout the company, to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection; (for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead): And also, in that he perceived that there was great favor laid up for those that died godly. It was a holy and

"The Poor Man's Catechism," p. 244. Dublin: Coyne, 1838.

"A Papist Misrepresented and Represented." By the Rev. J. Gother. Republished by the late Dr. Challoner, p. 51. London: Keating, 1832.

Husenbeth's "Faberism Exposed," p. 538. Norwich, 1836.

good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.”¹

Admitting for a moment the inference deduced from this favourite passage, thus given at length, it might be reasonably expected, that when an article of faith is proposed for reception, upon the belief of which salvation is stated to depend,² that the book alleging scriptural authority for such belief should, in point of inspiration, be unexceptionable. Instead of this, a reference is made to one of those *apocryphal* writings, which, as I have elsewhere shewn,³ were never admitted into the Jewish canon; were never appealed to by Christ or his Apostles, as doctrinal or prophetical; and of which the contradictions and inconsistencies deprive them of all claim to a divine original. The particular book, in which the passage is found, commends self-murder (ch. xiv. 42); and the entire series exhibit certain decisive marks, which justify their rejection from the canon of Scripture by

¹ 2 Maccab. xii. 32—46. See also Josephus, *Antiq. lib. xii. c. 12.*

² See Article XVI. p. 5.

³ Popery, or Mystical Jericho: a Sermon by the Author, pp. 20—22. London: Wix. 1840. See also the History of Popery, vol. i. pp. 201—217. London, 1735. Usher's Body of Divinity, p. 14, A.D. 1649. Horne's *Introd.* vol. i. p. 457 (Ed. 1839); and the word *Apocrypha* in Brown's Dictionary of the Bible.

Bellarmin. *de Verbo Dei*, lib. i. cap. 10, tom. i. p. 10, E. *De Purg.* lib. i. c. 3, tom. ii. p. 391, F.

Eusebius,¹ by Athanasius, by Cyril of Jerusalem, by Hilary, by Epiphanius, by Gregory, by St. Jerome,² by Augustine,³ by Ruffinus of Aquileia,⁴ by Gregory the Great,⁵ and in later times, by Cardinal Ximenes,⁶ Cajetan,⁷ and Erasmus; by the Council of Carthage,⁸ A.D. 252, and by that of Laodicea in the year 364.⁹ But let us examine the story as it stands.

It appears that on the day after the battle, when Judas and his men were collecting the dead bodies,

¹ Euseb. lib. iii. c. 10. Athanas. Epist. ad Ruffin. xxxix. Oper. tom. ii. p. 39, D. Paris, 1627, et Synopsis Sacræ Scripturæ, tom. ii. p. 58, D. Cyril. Hier. Catech. iv. pp. 37, 38. Paris, 1631. Hilar. Prolog. ad Psalmos, c. 15, col. 9, Paris, 1693. Epiph. Lib. de Pond. et Mens. tom. ii. cap. 4, p. 162, C. Paris, 1622. Greg. Naz. Carm. 33, tom. ii. p. 98, D. Paris, 1630. See Paul's Hist. of the Council of Trent, p. 143, ed. 1676, by Brent.

² See Note A, p. 68.

³ See Note B, p. 68.

⁴ Ruffin. Expos. in Symbol. Apost. p. 26, in *fine* Oper. Cyprian. Oxon, 1682.

⁵ Greg. Mor. lib. xix. in cap. 29, ver. 34, beati Jobi, tom. i. col. 622, A. Paris, 1705.

⁶ Complut. Polyg. Prolog. ad Lectorem.

⁷ Comment. in omnes authenticos Veteris Testamenti Libros, pp. 481, 482, in *fin.* Ester. Paris, 1546.

⁸ It is true that the Maccabees will be found in the Latin copies of this Council, having been doubtless inserted for special purposes; but in the Greek copies, printed at Paris, under Romish authority, by Conrad Neobarius, A.D. 1540, they are not mentioned.

⁹ Sacros. Concil. stud. Labb. et Cossart. Can. lx. tom. i. pp. 1507, 1508. Paris, 1671.

See Pope's "Roman Misquotations," p. 315, for lists of Canonical Books as given by early Christian writers, in all which the Apocrypha is omitted. Examine likewise pp. 299—326.

in order to bury them in the graves of their fathers, they found, under the coats of *every one that was slain*, things that had been *consecrated to the idols* of the Jamnites; and this circumstance is expressly stated to have been the cause of their death. Hereupon Judas and his men besought God by prayer that the sin might not be remembered; most probably lest they should be included in the punishment, as were the Israelites under Joshua (ch. vii.) in the matter of Achan. Judas also exhorted the people to abstain from any repetition of the offence: and, having made a collection of money, sent it to Jerusalem to offer "*a sin-offering*" before the Lord. The Romanist asserts that the expression here rendered (both by the Septuagint, and in our translation) *a sin-offering*, indicates "*a sacrifice for the sins of the dead*."¹ It is fatal, however, to this interpretation, that the Jewish law commanded idolatry to be punished with death,² without any sacrificial expiation. What, therefore, was denied to these men while living, would surely be of no avail to them when dead; and as the Scriptures make no mention whatever of any sacrifice for the dead, it is obvious that the offering made by Judas had respect to the *living*, who had not diligently sought out and corrected the wicked and idolatrous propensities of the host. This, indeed, was precisely the course pointed out by God, in the case of bloodshed, when the mur-

¹ Douay Version.² Numb. xv. 30, 31.

derer remained undiscovered;¹ and, therefore, would naturally suggest itself under circumstances of a like nature.

Again, the Romish Church teaches that those who die in *mortal sin* go inevitably to hell; and that those only who die with venial sins upon their heads endure the temporary torture of Purgatory.² But these Israelites had been guilty of *idolatry*, which is a *mortal sin*;³ and respecting which “every man saw that *it was the cause* for which they were slain;”—not, as has been asserted,⁴ merely because they had taken these idols as “spoils of war.” For whence can it be shewn that such an act would, in this particular case, have merited death? And how, on the other hand, could the offering of Judas be of any avail in delivering them from hell, whither those go, who, for the sake of idols, have cast off the true God?

We arrive now at the important observation, that the act of Judas “was a holy and good thought, whereupon he made a reconciliation for the dead, that they might be delivered from sin.” Here it is necessary to remark, that these are not the words of Judas himself, but an assertion of the compiler; not a continuation of the history, but a gloss, or conjecture of the historian; intimating that the design of Judas, in making the offering,

¹ Deut. xxi. 1—10. See also Lev. iv. 13, 14.

² See Notes I and N, pp. 19, 20. ³ Deut. vii. 25, 26.

⁴ Dr. Milner's End of Religious Controversy, Let. lvi. p. 376.

was, that the sinners might be *forgiven*, and obtain *a happy resurrection*. The words "*for the sins of the dead*" in verse 43, which have been introduced into the Douay version, are not in the Greek of the original writer. It is there simply, as in our translation, "a sin-offering."¹ Had Judas himself, who was, doubtless, conversant with the law of God, considered it "a holy and good thought," he would surely have given "holy and good" authority for the practice of "making reconciliation for the dead, that they might be delivered from sin." But none is given, for the simple reason, that none could be found. Judas, moreover, would not defend the law with his sword, and destroy it with an unlawful sacrifice.² At all events, there is nothing in the expression about mitigating present misery, or shortening purgatorial sorrows. Deliverance from *sin* only is contemplated in the offering, not deliverance from *Purgatory*;—a *resurrection* to future happiness, not an escape from present punishment. In whatever view, therefore, the passage is considered, it contains nothing in favor of the existence of the popish Purgatory.

But even if Judas had made an offering for the dead, and prayed for their deliverance from punishment,—as this is *the only example* of such a practice which can be produced, and *that* not from the Old or

¹ Περὶ ἁμαρτίας θυσίαν.

² Josephus is perfectly silent as to any act of this kind on the part of Judas. *Antiquit.* lib. xii. c. 12.

New Testament, which are undoubtedly inspired,—it will no more avail to establish a doctrine, upon the belief of which our salvation is made to depend, than the act of Zipporah can authorize women to administer the sacraments, or than that of Razis can sanction suicide.¹

The above being the only passage, in any writing anterior to the christian æra, which is now more commonly adduced in proof of the tenets under examination, it may reasonably be inferred that the Old Testament writers knew nothing of their existence. Did they afford any indication of them, the passages formerly alleged would not have been so generally given up; but we should still have been referred to them, as we are to the Scriptures of the New Testament, in which certain allusions and expressions are presumed to establish their truth.

With reference to authorities adduced from the New Testament, our attention is called, in the first place, to a precept in our Lord's Sermon on the Mount; "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."² According to papal inter-

¹ Exod. iv. 25. 2 Maccab. xiv. 41.

² Matt. v. 25, 26. Luke xii. 58, 59.

pretation, the *farthings* are *venial sins*, the *payment* is *human satisfaction*, and *the prison* is *Purgatory*.¹ To such lamentable straits are the supporters of this doctrine reduced, that almost every text of Scripture which contains the word *fire*, or that speaks of, or even alludes to, any kind of *prison*, is seized upon with the utmost avidity, for the sake of upholding their visionary views; like the servants of Benhadad, with ropes about their necks, who eagerly watched the lips of the king of Israel, to catch a word that might be favorable to their pitiable condition.²

The plain meaning of the precept is readily determined by the context to apply solely to *this life*. It simply enjoins that if any difference exist between a man and his neighbour, it is the duty and interest of each to do all in his power to promote immediate reconciliation and peace, and not needlessly suffer an appeal to be made to the judge, where the loser may meet with painful, though just, severity. Now what can this have to do with Purgatory?

But take another view, and consider the spiritual application of the injunction. It may be para-

¹ Bellarm. de Purg. lib. i. c. 7, tom. ii. p. 397, E. Colonæ, 1628.

Dr. Milner's End of Religious Controversy, Letter lv. p. 369.

The Grounds of Catholic Doctrine, &c. p. 29. Ed. 1731.

Dr. Rock's Hierurgia, vol. ii. p. 432. London, 1833.

An Abridgement of the Christian Doctrine, *Permissu Superiorum*, p. 110. Dublin: Grace, 1838.

² 1 Kings xx. 31—33.

phrased to the effect, that man is a sinner,—that God has a controversy with him,—that the present life only is the accepted, the proper time, for reconciliation,—that he is invited to return to God through Christ,—that if he neglect the invitation and die in his sins, he has only to expect the righteous sentence of his Judge, and that doom from which he will not escape “until he has paid the uttermost farthing.” This is a method of expressing continuity or eternity, of which similar examples are not wanting in the Scriptures. Thus in Psalm cx. 1, “Sit thou on my right hand *until* I make thine enemies thy footstool;”¹ from which text it cannot be supposed that Christ will be removed from his high dignity as soon as all his enemies have been subdued unto him. Surely then nothing but a most perverted judgment can ever extract from the text under consideration any thing like a proof of purgatorial durance.²

Suppose, for a moment, that a man *could pay* the uttermost farthing, in such case he would *liquidate* the debt, and his venial sins would stand in no need of that *remission* or *forgiveness*, for which the Papist contends when arguing upon Matt. xii. 32.³ Where payment is made, pardon is not required. Besides,

¹ See also Isa. xxii. 14.

² See Note C, p. 70.

³ See p. 42. “In Purgatory only is *remission of sin*, and not in hell, nor in heaven.” *Abstract of the Douay Catechism*, p. 95. London: Andrews, 1839.

“Assuredly we have a right to conclude that there is some *remission of sin* in Purgatory.” *Dr. Wiseman*, Lect. xi. p. 57.

if no one who enters Purgatory is to come out "until he has paid the uttermost farthing," of what avail are prayers and masses for the sufferer while there? Yet we are told that by these means the dead are daily supposed to come forth discharged from all payments to be made by themselves. To be sure, it is not said by the Romish Church *where* the debt is to be paid: so that a mortuary fee, or the donation of some wealthy relative into the hands of a sordid priesthood, may probably solve the difficulty. But it *is* said in the text, *by whom* it is to be paid;—till *thou*, i. e. *the sinner himself*, not his friends and relatives;—"till *thou* hast paid the uttermost farthing." The debt, therefore, admits of no commutation; and, consequently, all the masses and prayers in Christendom are superfluous and nugatory.

In the interpretation which has been given above, it will be found that we are borne out by the authority of the Fathers, and even by the Romanists themselves. Thus, St. Ambrose remarks, that the reconciliation must take place, "while we are in this body."¹

"He is never released from prison," says Jerome, "who does not pay the last farthing before the end of life."²

It is also observed, in a Commentary wrongly attributed to this Father, that the sinner "will *never* come out" of the prison in question, "inasmuch as

¹ See Note D, p. 70.

² See Note E, p. 71.

*he is always paying the last farthing, while he is suffering the everlasting punishment of his earthly sins."*¹

The comment of Chrysostom runs thus:—
 "Agree with thine adversary while thou art in the way with him, that is, *in this life*; for, when the way is finished, there is no longer time for repentance. Beware lest the adversary deliver thee to the judge, and the judge to the avenging powers, and thou be cast into prison, i. e. into *outer darkness*, being condemned not only for thy deeds, but even for thy thoughts. Let us implore the all-merciful God, that we be not delivered up to *the devils*."²

Augustine has the following exhortation:—
 "Induced, therefore, by these salutary reflections, beloved brethren, let us agree with our adversary while we are in the way with him: *i. e.* let us conform to the word of God, while yet we are *in this life*; for afterwards, when we shall have departed hence, there will be neither room for contrition nor *satisfaction*. Nothing will then remain, except the judge, the officer, and the prison."³

Again, speaking of the parable of Dives and Lazarus, he observes,—“With reference to his [Abraham’s] declaration, that the good cannot, even if they wished, pass over to those places in which the wicked are punished; what else does it mean,

¹ See Note F, p. 71.

² See Note G, p. 71.

³ See Note H, p. 71.

except that no merciful assistance can be rendered by the just, even if they wished to render it, to those who, by the immutability of the Divine sentence, are so fast in prison, that they cannot go out thence until they have paid the uttermost farthing.”¹

That neither Hilary himself, nor those whose opinion he rejects, knew anything of the Romish interpretation, appears from the following exposition. “Since Christ permits us at no time to be influenced by an unforgiving spirit, he enjoins us to agree with the adversary quickly, *during the whole course of our life*. Of the opinion maintained by many on this head, I have not thought it necessary to treat. They have referred the precept of being reconciled to an enemy by good will, to the concord effected between body and spirit when at war with each other.”²

Theophylact writes thus :—“Some suppose that the adversary is the devil, and the way, life ; and that our Lord’s exhortation is to this effect :—while thou art in this life be reconciled to the devil, that he may not hereafter be able to convict thee of sin, and thereby of having what belongs to him. But rather understand, that Christ says this of *adversaries in this world*, exhorting us not to be litigious, and thereby be distracted from *religious actions*.”³

To the above may be added the interpretation of Fulgentius, a writer of the sixth century. “A

¹ See Note I, p. 71. ² See Note K, p. 72. ³ See Note L, p. 72.

man makes the word of God his adversary, when he does those things which holy writ forbids. To such an one it is said in the Psalm, ‘Thou hatest to be reformed, and hast cast my words behind thee.’ If any one in the way, i.e. *if any one in this life*, agreeth not quickly with this divine word, he is thrown into the prison of *eternal fire*, and will have no rest beyond it. He is a friendly adversary who urges us with a salutary opposition, in order that he may deliver us from the opposition of our deadly sins.”¹

Thus also Bede: “‘Until thou payest’ is put for infinity, just as in another place, ‘Until I place thine enemies,’” &c.²

And Maldonatus: “The way is the time of this life, the prison is hell. He will never come out, because those who are in hell never pay.”³

Alexander also: “It does not mean that we shall come out *afterwards*, but that we shall *never* come out. Because when the condemned suffer infinite punishments for any mortal sin, they never thoroughly discharge them. Those of whom this is said will *never* come out of the prison of hell.”⁴

It appears then that the interpretation given above fully accords with that of the primitive Fathers, and is entirely at variance with the sense which is forced upon the text by the Romanists of modern days.

¹ See Note M, p. 72.

² See Note N, p. 72.

³ See Note O, p. 72.

⁴ See Note P, p. 73.

The next passage to which we are referred as demonstrative of the existence of Purgatory, is taken from our Lord's declaration concerning "blasphemy against the Holy Ghost;"¹ that *this sin* "shall not be forgiven, neither in this world, neither in the world to come." Hence the Papist infers that *some sins are forgiven* in the world to come; and, consequently, that there must be a Purgatory.² So ready is he to appropriate to himself any passage of Scripture which he fancies to be favorable to his views, though even a babe in scriptural knowledge may see at a glance the weakness of his claims, that we are reminded of the Athenian maniac,³ whose phrenzied imagination made every vessel that came into port his own, and assumed the disposal of the whole city; while, at the same time, he was naked, and wretched, and famishing.

The text simply means, that the sin in question shall *never* be forgiven. St. Mark himself says that it "hath never forgiveness."⁴ And St. Luke, that

¹ Matt. xii. 32.

² Dr. Wiseman, vol. ii. Lect. xi. p. 57. Dr. Milner's End of Religious Controversy, Letter lv. p. 369.

Abstract of the Douay Catechism, recommended by Authority. London: Andrews, 1839, p. 95. An Abridgement of Christian Doctrine, *Permissu Superiorum*, p. 111. Dublin: Grace, 1838.

A Papist Represented. Selected from the Original of 1683, by the Rev. J. Gother. Republished by the late Ven. and Rt. Rev. Rd. Challoner, D.D. p. 52. London: Keating, 1832.

The Poor Man's Catechism, p. 244. Dublin: Coyne, 1838.

³ Thrasyllus. See Ælian. V. H. lib. iv. c. 25.

⁴ Mark iii. 29.

"it shall not be forgiven."¹ By what process of reasoning, then, can the Romish Church convert this passage to her purpose, while she asserts, at the same time, that Purgatory is set apart for those whose sins have *already been forgiven*; and that the object of enduring its misery is not *pardon*, but *satisfaction*? Sins are not there *remitted*, but *punished*: punished after they are remitted. Nay, more, "they are punished because they are remitted; for if *the guilt* were not remitted, the sinner would go to hell, and not to Purgatory." Cardinal Bellarmine expressly says that "Purgatory is only for those who die in venial sins, and for those who depart this life with liability to punishment, their guilt having been *already remitted*."² Again, in a Romish book, entitled "Abridgment of Christian Doctrine," (p. 17,) in reply to the question, "Do any other souls go to Purgatory?" (that is, beside those guilty of venial sins,) this answer is given; "Yes, such souls as leave this world before they have fully discharged the debt of *temporal* punishment due for their *mortal* sins, the *guilt* and *eternal* punishment of which have been *remitted*."

Besides, inasmuch as "the world to come," in which Papists say *venial* sins are to be forgiven, cannot begin until "time shall be no more;"³ and, by their own confession, Purgatory will not then exist;

¹ Luke xii. 10.

² See Article V. p. 4, and Note E, p. 13.

³ Mark x. 30; Luke xx. 35; Eph. i. 21; Heb. vi. 5.

it must of necessity follow that this passage can have nothing to do with their ideal fire, which is admitted, on all hands, to *precede* the day of judgment. Indeed it is clear that our Saviour, in this passage of Scripture, must allude to the forgiveness either of the *temporal*, or of the *eternal punishment*, due to sins in "the world to come." If he refers to the *eternal* punishment, this will be contrary to their own doctrines, which declare that the *eternal punishment* due to sin, if forgiven at all, is forgiven in *this world*. If, on the other hand, the allusion is to *temporal* punishment, as due to sins in the next world, then they make him to say, that temporal punishment will last for ever, which is a contradiction in terms. Or, again, if the sin against the Holy Ghost be *the only one* to which forgiveness shall not be extended, in the next life; then, upon the Papist's reasoning, all other sins in general may hereafter receive pardon, and consequently *mortal* sin; but mortal sin, they constantly assert, can only be remitted in this life: therefore mortal sin can be both forgiven and not forgiven in the world to come, which is an absurdity. The truth is, as stated by a learned Divine of our own Church,¹ that our Lord here adverts to an opinion which prevailed among the Jews, and which fully confirms the interpretation as given by St. Mark and St. Luke. According to this opinion, some sins, upon repent-

¹ Abp. Sharp, vol. vii. Serm. 8. Ed. 1754. See also Lightfoot, vol. ii. p. 1095. Ed. 1684.

ance, received immediate forgiveness; others were not pardoned until the Day of Expiation; and others were only expiated by enduring some grievous affliction; but all were blotted out at death, provided the offender was an Israelite; who, then, would necessarily have his portion in the happiness of another world. To correct the erroneous doctrine that a Jew was certain of final salvation, our Lord tells them that the sin against the Holy Ghost should not be forgiven to any,—whether Jew or Gentile; but that whosoever should be guilty of that sin should be miserable for ever. The text, therefore, cannot be wrested to serve the Romish cause. It must be evident, to an impartial mind, that the words “nor in the world to come,” as given by St. Matthew, are merely added to strengthen the impossibility of forgiveness, and not to teach that some sins, by consequence, could be forgiven after death, from whence the absurd inference of the existence of a Purgatory is fondly derived.

By a reference to the opinions of the early Fathers, antecedent to Augustine, their silence on the point will prove to demonstration, that they were entirely ignorant of the Romish interpretation of the passage.¹

Thus Hilary observes, “He [Christ] condemns the perverseness of the Pharisees with marked severity, promising the pardon of all sins, and

¹ It is a legal axiom, that “*de non apparentibus, et non existentibus, eadem est ratio.*”

withholding indulgence from blasphemy against the Spirit. For whereas other words and deeds are freely pardoned, the denial of God in Christ is shut out from mercy.”¹

Ambrose remarks to the same effect, that “who-soever shall not receive remission of sins in this world, will not be in heaven.”²

Jerome merely adverts to the utter impossibility of forgiveness: “Whosoever shall ascribe the works of the Saviour to Beelzebub the prince of the devils, and shall say that the Son of God hath an unclean spirit, his blasphemy shall at no time be forgiven.”³

Augustine also himself says, that this sin “has no forgiveness for ever.” “This sense,” he adds, “is merely expressed in other words, and in another form of speech.”⁴ Again, he observes that the sin in question “cannot be remitted at all,” without the remotest allusion to any other exposition.⁵ It is true that he seems, in one place,⁶ to sanction the Romish view of this text; but with so little confidence in his interpretation, that elsewhere he remarks, “Concerning this point, since it is a most intricate question, no hasty opinion must be formed.”⁷ He also writes: “Indeed, no sins are

¹ See Note Q, p. 73.

² See Note R, p. 73.

³ See Note S, p. 73.

⁴ See Note T, p. 73.

⁵ See Note U, p. 73.

⁶ De Civit. lib. xxi. c. 24, referred to by Bellarm. de Purg lib. i. c. 4, tom. ii. p. 392, H. Coloniae, 1628.

⁷ See Note X, p. 73.

remitted in the kingdom [of heaven]. But if none are to be remitted in that last judgment, I suppose that the Lord would not have said of a certain sin, that it shall not be forgiven, neither in this world, nor in the world to come."¹ It is clear, however, that he cannot here be thinking of Purgatory, since he is speaking expressly of the *last judgment*.

To conclude with the interpretation of Chrysostom: "Your blasphemy will be unpardonable, and ye will suffer punishment, both here and hereafter. Many, indeed, are punished here only; as, for instance, the incestuous person, and those who received the sacrament unworthily among the Corinthians; but you will suffer both in this world and in the next."²

The fact is, that the great authority for this *non sequitur* interpretation is Pope Gregory himself, the founder of the doctrine, who says, "As every one departs out of this world, such is he presented at the judgment; nevertheless we must believe in a purgatorial fire for certain lighter failings before the judgment: for the Gospel says, Whosoever speaketh a word against the Son of man, &c. From this declaration it is given us to understand, that *some sins* may be pardoned in *this* life, *others* in *the next*. For, that which is not denied respecting one sin, is by a manifest consequence granted respecting others."³

¹ See Note Y, p. 74.

² See Note Z, p. 74.

³ See Note AA, p. 74.

Such is the Pope's reasoning, which it is only necessary to carry out to its results, in order to prove its fallacy :—For example : the incompetency of Pope Gregory XVI. to carry a conclave of Cardinals upon his shoulders during an Italian carnival “is not denied ;” ergo, it is “by a manifest consequence granted” that Pope Gregory XVII. will hereafter be able to accomplish the onerous task. Or, to be serious, the crime of murder can be approved neither in this world, nor in the world to come ; therefore, upon the principles of papal interpretation, some other crimes may be approved in heaven. Indeed so inconclusive is the reasoning upon this text to prove forgiveness of sin in the world to come, that although Bellarmine adduces it to establish the existence of a Purgatory, yet, in summing up, he candidly confesses that the inference does not follow from the premises, and therefore that any reasoning upon the passage for this purpose is altogether illogical.¹

In further confirmation of the existence of this imaginary fire, reference is made to St. Paul's reproof of the Corinthians² for their envyings and strifes, and his denunciations of the false teachers, whose conflicting doctrines had caused divisions in the Church. These teachers he compares to certain builders,

¹ Non sequi secundum regulas dialecticorum. *De Purg.* lib. i. cap. iv. tom. ii. p. 393, B. Colonix, 1628.

² 1 Cor. iii. 10—15.

who were erecting the superstructure of the Church upon the true foundation laid by the Apostle, viz. upon Jesus Christ; but were employing different materials in the work. Thus some had raised a building of "gold, silver, and precious stones;" others of "wood, hay, and stubble." But in either case, says the Apostle, "Every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built there-upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

According to the Romanist, these combustible materials are the venial sins of mankind, and the consuming fire is that of Purgatory.¹ It should seem, however, from the more obvious interpretation of the passage, that some of the Apostles' coadjutors were building up the Church of God with pure and costly materials, *i.e.* with sound doctrines; while others, though building on a right foundation, were incorporating with pure Christianity a mixture of Jewish and Gentile opinions; or perhaps substituting their own fancies and in-

¹ Faith of Catholics, p. 356. London, 1830.

Dr. Wiseman, vol. ii. Lect. xi. p. 64.

Dr. Milner's End of Religious Controversy, Letter lv. p. 369.

An Abridgment of the Christian Doctrine, *Permissu Superiorum*, p. 110. Dublin: Grace, 1838.

Husenbeth, cap. vi. sec. i. p. 551. Norwich, 1836.

ventions for the doctrines of truth. With reference to these several structures, the Apostle affirms that a day will arrive,—either the day of the fiery trial of persecution, or more probably, according to others, of the final judgment of God, whose “day shall burn like an oven”¹—when their durability shall be tried, and those builders, whose principles and practices were right, shall “receive a reward;” whereas those who were puffed up with foolish conceits, and who had built up erroneous doctrines upon the fundamentals of Christianity, shall suffer loss, and obtain no profit from their labors. They might indeed be saved themselves, but with great danger and difficulty, as one who escapes “by fire.” The expression is proverbial, and the mode of speaking is by no means uncommon, either in the Scriptures, or in classical writers.² Thus, in the exhortation of St. Jude (ver. 23), “Some save with fear, pulling out of the fire.” Again, the prophet Amos says of the Israelites, “Ye were as a firebrand plucked out of the burning.”³ The words, therefore, of the Apostle, “saved so as by fire,” are merely figurative, and expressive of a narrow escape from impending destruction; even as the merchant who suffers the loss of his wares by casting them into the sea, in order to provide for his own deliverance.⁴

A concise analysis of the passage will shew how

¹ Mal. iv. 1.

² See Note BB, p. 74.

³ Amos iv. 11. See also Psal. lxvi. 12. Isa. xliii. 2; lxvi. 16. Ezek. xxxvi. 5. Zech. iii. 2; xiii. 9. 1 Pet. i. 7.

⁴ See Note CC, p. 75.

little it agrees with the doctrine of Purgatory, and the uses to which it is applied by the Papists.

In the first place, the Apostle speaks of a fire which is to try the *works*¹ of men : but the flames of Purgatory will take effect upon the *men themselves* ; and that, not by way of *trial*, but of *punishment*. Again, the fire to which St. Paul alludes will make every man's work *manifest* ; and can, therefore, have nothing to do with a state, which, so far from being evident, is disputed by a large proportion of the christian world. Moreover, *every* man's work is to be tried ; so that impenitent sinners as well as the *Apostles* and the *martyrs* must pass the ordeal ; but thither the *ungodly* can never come, because they go directly to hell ; and to which, by an express exception in the Romish creed, the latter are never exposed.² In the trial announced to the Corinthians, the rejected builder will "suffer loss;" whereas the very object of Purgatory is to make a gain of souls which would otherwise be lost : for if these pious souls with "any thing which defileth" upon them did not go to Purgatory, they would go to Hell. "The *day*" which is to declare the nature of every man's work is to be revealed by fire ; which, in Scripture phraseology, always denotes the day of judgment :³

¹ See p. 113 *infra*, and Note KK, p. 160.

² See Art. XIII. p. 5, and Note N, p. 20.

³ "All the Fathers understand this day to be *the day of judgment*." Omnes doctores [Patres] intelligunt hanc diem esse *diem judicii*. Bellarm. *de Purg.* lib. i. cap. 5, tom. ii. p. 394, D.

but Purgatory is said to purify men's souls *before* that awful day. Lastly, of whatever the "wood, hay, and stubble" are emblematic, Romanists very generally explain them either of false doctrines, or of unexpiated sins; which, not being personal, cannot surely be touched by the fire of Purgatory.

Admitting, however, for a moment, that the Romish interpretation is not contradictory in itself, a strong objection still arises, on the ground that any uninspired man, or body of men, should attempt to establish an article of faith, upon which our salvation is said to depend, by means of an allegory. The allegories used by St. Paul,¹ be it remembered, were the suggestions of inspiration; and it is only upon a like inspiration that their true application can rest. "Parables and enigmas of ambiguous meaning are altogether insufficient to settle the authority of doctrines;"² and consequently, until the Romanists have something like scriptural evidence for their bold application of scriptural figures, their anathemas will be hurled in vain against those who rely in matters of faith upon the Bible, and the Bible alone.

It is moreover observable, that the words of St. Paul are delivered in the form of a simile, or comparison:—"he shall be saved, yet *so as* by fire."³ In like manner St. Matthew speaks of the Holy Spirit of God descending *like* a dove upon our

¹ See particularly Gal. iv.

² See Note DD, p. 75.

³ ὡς διὰ πυρός.

Saviour.¹ He does not intend to say, that a dove actually appeared;² but that the descent of the Holy Spirit was like the hovering, or undulating motion of a dove, when approaching the earth. It appears, therefore, that the Apostle, from first to last, has inculcated an important truth in tropical language, and never intended that his words should be literally applied.

Before leaving this passage of Scripture it is obvious to remark, that it cannot but be matter of surprise that Roman Catholics should ever have produced it in favor of this, or of any other doctrine of their Church. The members of her communion are bound "never to receive or interpret the Scriptures otherwise than according to the *unanimous consent of the Fathers.*" This they swear "upon the Holy Gospels of God."³ It is therefore natural to look for some degree of unanimity among the Fathers in their interpretation of this Scripture; requiring, as they do, our belief in a doctrine grounded thereon: and especially when such doctrine is stated to be of eternal importance. What, then, if we discover that their unanimity is composed of the very elements of discord!

Of those Fathers who have touched upon the passage, Origen, St. Ambrose, St. Jerome, and

¹ ὡσεὶ περιστρεφάν. Matt. iii. 16.

² That would have been ὡσεὶ περιστρεφῶς. See Trollope's *Analecta Theologica in loco*.

³ See Note EE, p. 75.

St. Augustine, tell us, rightly enough, that “the *foundation* is Christ;” Clement of Alexandria says that it is faith and hope in Christ; Chrysostom and Theophylact, that it is “a true, but a weak faith.”

Tertullian, Ambrose, Jerome, and after them Anselm, and Aquinas, agree that “the *builders*” are “doctors and preachers:” Augustine, Chrysostom, Theodoret, and Theophylact, refer the term to “all Christians.”

Clement of Alexandria, Ambrose, and Jerome, declare that the “*gold, silver, and precious stones*” signify “catholic interpretations;” and that “the *wood, hay, and stubble*,” signify “heresies.” Augustine says that the “wood, hay, and stubble,” signify “over-attachment to the things of this life.” Theophylact and Chrysostom affirm that they are “mortal sins;” and that the “gold, silver, and precious stones” represent “good works.”¹

Origen, Jerome, Augustine, together with Bernard, and Bede, regard the “*fire*” as the emblem of “temporal tribulation before death:”² Lactantius,

¹ Cardinal Bellarmine, the oracle of the Romish Church, declares the opinion of these two Fathers, Theophylact and Chrysostom, both as to the foundation and the superstructure, to be totally indefensible, *quia sequerentur veram esse hæresim Origenis quod omnes salvarentur*. Bellarm. *de Purg.* lib. i. c. 5, tom. ii. 393, H. Origen, it may be as well to remember, was another of the Fathers.

² Even Gregory himself, though he understands the fire to mean Purgatory, admits that “*de igne tribulationis in hac nobis vitâ adhibito possit intelligi.*” *Greg. Mag. Dial.* lib. iv. c. 39, col. 442. Paris, 1705.

Basil, and Ambrose, apply it to the general conflagration at the day of judgment: while Gregory Nazianzen, Chrysostom, Theodoret, and Theophylact, affirm it to be hell itself.¹ Bellarmine, Ward, and Challoner, however, contend that it signifies Purgatory; while Alexander has rejected the passage altogether, as totally inadequate to the establishment of the papal fire.

This, then, is the unity of interpretation, this the "unanimous consent of the Fathers," upon which every Papist, from the time of Pope Pius IV. to the present hour, is bound to admit the interpretation of a passage, which is invariably produced in favor of the gainful doctrine of Purgatory. Well might the Cardinal² say that this is one of the most obscure, as well as the most useful passages in Holy Writ: obscure, indeed, as we have seen, from the many contradictory interpretations heaped upon it; and useful, no doubt, from the jesuitical latitude which it affords for bending it to purposes the most profitable.

Another argument is founded upon the following passage in St. Peter:³ — "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in

¹ See Note FF, p. 75.

² See Note GG, p. 76.

³ 1 Pet. iii. 19.

prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water."

According to the usual tenor of Romish interpretation,¹ the prison here mentioned is Purgatory; and the mere word is of itself sufficient to determine the question. Now, there are many considerations which lead to the conclusion, that the preaching, of which the Apostle speaks, did not take place between the death of Christ upon the Cross and his resurrection from the tomb. In the first place, it is said that the souls, to whom Christ, by his Spirit, preached, were such as had been disobedient; and that the time of their disobedience was before the Flood, while the ark was preparing; so that the "long-suffering of God" must denote his patience and forbearance in calling them by his Spirit to repentance, through the preaching of Noah.² Moreover, since those to whom Christ preached were *disobedient*, it is clear, that they were not confined in that receptacle for the souls of the patriarchs, which is known to Romanists, and to Romanists only, as the *Limbus Patrum*;—for themselves acknowledge that Noah and the patriarchs were

¹ The Faith of Catholics, p. 356. London, 1830.

Husenbeth, cap. vi. sec. i. p. 553. Norwich, 1836.

Dr. Milner's End of Religious Controversy, Letter lv. p. 369.

An Abridgment of the Christian Doctrine, *Permissu Superiorum*, p. 110. Dublin: Grace, 1838.

² Gen. vi.

obedient preachers of righteousness. Neither could it be to souls in Purgatory that Christ went to preach, inasmuch as the souls there detained had already received full remission of all their sins; and were only suffering, in order to satisfy God's demands, previously to their entrance into heaven.¹ To what purpose, then, would be his preaching, if no repentance or change could be effected by it? The text does not say he *delivered* them. If, indeed, these disobedient people died in mortal sin, they went to hell, whence there is no deliverance; and if in a state of grace, they went to Limbus, where there was no torment requiring deliverance,² and where the "preaching" of Christ would have been no less superfluous than in Purgatory.

By attending to the scope of the Apostle's argument, as it is carried on uninterruptedly from the 18th verse of the third, to the 7th of the following chapter,³ it will be seen that he is drawing a parallel

¹ See Note HH, p. 77.

² We are told that those who were detained in Limbo until the descent of Christ into hell, only suffered the *pœna damni*, or deprivation of *the vision of God*; and, being sustained by the blessed hope of redemption, enjoyed a quiet habitation. They are said to have been delivered by Christ, and the place has since remained empty. *Bellarmin. de Purg.* lib. ii. c. 6, 14, tom. ii. p. 410, A. Colon. 1628. *Catech. ad Parochos*, p. 73. Lugd. 1579. See Art. VI. pp. 4, 16.

³ It should be remembered, that our Bibles were not originally divided into chapters and verses, but each book, gospel, or epistle, was written as in one unbroken letter, so that the close connexion in the argument, when the chain of reasoning was uninterrupted

between the antediluvians in the days of Noah, and the Jews of his own time; and shewing, from the cases of those respectively who obeyed, or disobeyed, the preaching of Christ by Noah, that a like distinction would be made between those Jews who received or rejected the offer of salvation, which Jesus had died to purchase for them. In the former part of the third chapter, he had been exhorting his converts to the cultivation of a spirit of unity and brotherly love, and to the maintenance of a christian life and conversation: entreating them not to be discouraged in the discharge of their duty by the fear of persecution, for that God was ever mindful of his servants; urging the example of Christ, who, being without sin, underwent the most cruel tortures and death; and calling upon them rather to glory, that in any way they were deemed worthy to endure suffering for his sake. He proceeds to assure them, that conformity to the will of Christ, in renouncing sin, in cultivating holy dispositions, in firmly adhering to the truth, was essentially necessary to their eternal peace; and this assurance he confirms by a reference to the punishment inflicted upon those who lived before the flood. To those rebellious spirits, who are reserved in prison unto the judgment of the

by the commencement of a new chapter, would then be more clearly seen than it is at present. According to Michaelis, the Bible was divided into chapters in the twelfth century, by Cardinal Hugo de S. Caro; and into verses by Robert Stephens, a celebrated printer in France, about 1551.

great day, Christ had preached by his Spirit in Noah; but they, being disobedient, perished; while the eight souls, who obeyed God's righteous laws, were saved. And in like manner, those who, under the gospel dispensation, believe and obey the truth, will receive eternal salvation; but those, who, abuse the invitations and long-suffering of the Saviour, will be condemned for ever to the prison of hell.

God himself has declared that his Spirit did "strive with man" before the flood;¹ which doubtless was the Spirit in Noah by which he became a preacher of righteousness, and "condemned the world of the ungodly."² It is therefore reasonable to conclude with two of the greatest divines of our Church,³ that the Spirit, by which Christ is said to have preached in Noah to the wicked spirits now in Hades, was that very Spirit by which he was raised from the dead. None other could it be than the Spirit of his Divinity,—his Divine Spirit, and not his human soul,—inasmuch as he could not be raised from the grave by virtue of any other spirit; and consequently this preaching has no relation whatever to souls in a separate state. To say, as Bellarmine at first did, that Christ *preached* in his *soul only*,⁴ is directly to contradict the statement of

¹ Gen. vi. 3.

² 2 Pet. ii. 5. Heb. xi. 7.

³ Archbishop Tillotson and Bishop Pearson.

⁴ Bellarm. de Christi Animâ, lib. iv. c. 13—16. For his change of opinion see his *Recognitio Librorum*, tom. i. p. 1, H.

Bishop

the apostle, who manifestly teaches that his going forth to preach was in the Spirit of his Divinity, and *before* his appearance in the flesh. It cannot therefore be understood of his preaching the gospel, between his death and his resurrection, to departed spirits in Purgatory.

With respect to the Patristical interpretation of the passage, Jerome observes, "that Christ preached to the spirits in prison, when the patience of God waited in the days of Noah, bringing the flood upon the wicked."¹

"It may be," suggests Augustine, "that the whole of St. Peter's statement concerning the spirits in prison, who believed not in the days of Noah, has no reference whatever to hell, but rather to those times of which he has transferred the example to our own." "For before Christ came once in the flesh to die for us, he came *often* in the Spirit to those whom he would, giving them by visions such spiritual intimations as he wished; *by which Spirit* he was also quickened, when, during his passion, he was mortified in the flesh."² With this interpretation of Augustine, Thomas Aquinas agrees.³

The venerable Bede also remarks, "He who, in

Bishop Gibson's Preservative. Title viii. ch. 6, p. 145. ix. p. 330.

Bishop Pearson on the Creed, p. 228, fol. ed. 1715.

Fulke's Annotations upon the Rhemish Test. 1 Pet. iii. 19.

¹ See Note II, p. 77.

² See Note KK, p. 77.

³ T. Aquin. Summ. Theol. part iii. Quæst. 52, art. xi. p. 145. Lyons, 1567.

our times, coming in the flesh, preached the way of life to the world, preached also before the flood, by his Spirit, to those who were then unbelieving and carnally minded. For he was by his Holy Spirit in Noah, and in the other holy men, who lived at that time, and, by their good conversation, preached to the wicked men of that age, that they might be converted to better things.”¹

Lastly, Calmet observes that “Christ preached by his Spirit, with which he filled Noah, to the unbelievers of that time. He preached therefore to those unbelievers, not in person, or visibly, but by his Spirit communicated to Noah.”²

From the opinion of these writers, it appears that they interpret the passage precisely as we have done, referring the preaching to the Holy Spirit in Noah, and making not the slightest allusion to the preaching of Christ to suffering souls in the unknown papal region, after his death upon the Cross. His soul doubtless went where the souls of other men go when separated from the body, or the perfection of his human character would have been incomplete: but as to the notion that his soul was then employed in preaching to the dead, not only does there appear wanting a solid reason for his so doing, but also a deficiency of the same gift in those who seek for one.³

¹ See Note LL, p. 77.

² See Note MM, p. 78.

³ One of the modern advocates of Popery observes, with reference to 1 Peter iii. 19: “It is necessary to state, that the

There is yet one more text of Scripture¹ which is thought to be insuperable by Protestant objection, inasmuch as it asserts that "nothing that defileth shall enter the heavenly Jerusalem."² Hence the Romanist concludes, that,—as, with the exception of Apostles, Martyrs, and those who die immediately after Baptism or Absolution, no man can leave this world without some venial sin, some slight unrepented transgression,—none can enter heaven with these defilements upon him, and consequently there must be some place in which the soul will be purged from sin, and qualified to enter into glory. Of course this place *must be* PURGATORY.³

note upon this text in the Douay Bible does not pretend even to urge it as a proof of Purgatory; it merely says, it is a proof of *a third place*." But Messrs. Berington and Kirk, and likewise Mr. Husenbeth, certainly believe that the passage proves Purgatory: as did also Mr. Gothe, Dr. Challoner, Dr. Milner, and the *Superiores*, by whose permission the "Abridgement of Christian Doctrine" is scattered among the Roman Catholic population. To the note, then, in the Douay version, and the comment of Dr. T. Butler, we will apply the words of Clemens Alexandrinus: *Ἐνίοτε δὲ καὶ τὰ ἑαυτῶν διελεγχόμενοι ἀρνοῦνται δόγματα, ἀντικρὺς ὁμολογεῖν αἰδοῦμενοι ἃ κατ' ἰδίαν αὐχοῦσι διδάσκοντες οὕτως.* *Clement. Alex. Strom.* lib. vii. c. 16, tom. ii. p. 892. Oxon. 1715. "Sometimes when they are convicted, they deny their principles; being ashamed openly to confess those doctrines of which in private they make their boast."

¹ Rev. xxi. 27.

² Dr. Wiseman, vol. ii. Lect. xi. p. 57.

³ Husenbeth, c. vi. sec. 1, p. 554. Norwich, 1836.

An Abridgment of the Christian Doctrine, *Permissu Superiorum*, p. 110. Dublin: Grace, 1838.

Dr. Milner's End of Religious Controversy, Letter lv. p. 373.

That any unclean thing can enter into the kingdom of heaven, we, with the Papist, most readily disavow; but that Purgatory is established to burn out the defilements of the soul caused by sin, is what we at the same time most strenuously deny.

In arguments, however, with Romanists, it is always as well to examine carefully every passage, whether of the sacred Scriptures, or of the Fathers, which they may bring forward to support the doctrine for which they are contending. So great is their love of brevity, that sometimes,—no doubt unintentionally,—they omit the very part of the sentence which might possibly overturn the argument which it is intended to establish.¹

In a work, entitled “Travels of an Irish Gentleman in search of a Religion,” written by a popular author, and published in 1833, an attack is made upon the Lectures of a late learned Norrisian Professor of Divinity at Cambridge, as “containing all but an avowal of the worst principles of Socinianism.” Now, upon examination, it appears that the passage is most shamelessly garbled; that it applies not to Socinians in particular, but to Dissenters in general; and merely suggests, that as “we actually agree with many Dissenters in fundamentals, we might

¹ Bishop Cosin remarks a slight mistake on the part of the Romanists, when they quote St. Augustine’s “Treatise concerning Christian Doctrine,” as maintaining the same number of books in the sacred Canon with their own Church: whereas, by consulting the words previous to the quotation made, the assertion is entirely refuted. *Bp. Cosin’s Scholast. Hist.* n. lxxx. p. 101. London, 1657.

unite and worship together, if they were properly disposed and directed, but that they would more easily come over to us than we to them.”¹

When again the same author² would support picture-worship by the practice of the ancients, the authority of Nilus, Archbishop of Thessalonica, A.D. 440, is quoted; and these are his words: “Let the sacred temple be filled with pictures, well executed by the most celebrated artists, and representing the most remarkable events of the Old and New Testaments.” But, unfortunately, the sentence is curtailed of its fair proportions. Unquestionably the sacred temple was to be filled with pictures: but why?—“That the unlettered, and those who were incapable of reading the divine Scriptures, might”—not fall down and worship, but—“be reminded, by the sight of the painting, of the virtuous deeds of those who have served the true God, and be excited thereby to the imitation of their laudable actions.”³

There is also a tract put forth by Episcopal authority, and entitled “An Abridgment of Christian Doctrine,” in’ which the honoring [worship] of angels is supported by the authority of St. John:⁴

¹ “Travels of an Irish Gentleman,” by Thomas Moore, vol. ii. pp. 308, 309. Dr. Hey’s Lectures, book iv. art. 1, ch. 15, tom. i. pp. 517, 518. See also p. 590. Camb. 1841.

² Travels of an Irish Gentleman, vol. i. p. 63.

³ See Note NN, p. 78.

⁴ Rev. xix. 10; xxii. 8. See “An Abridgment of the Christian Doctrine,” p. 49. *Permissu Superiorum*. Dublin, 1838.

“ And I fell down to adore before the feet of the angel, who shewed me these things.” Thus ends the quotation. *SINE permissu superiorum*, we will take leave to proceed with it : ‘ And he said unto me, *See thou do it not* : I am thy fellow-servant, and of thy brethren that have the testimony of Jesus : *worship God.*”¹

Thus also it is in the text before us. It is only necessary to complete the verse, in order to ascertain the amount of testimony which it bears to the doctrine of Purgatory :—“ And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but *they which are written in the Lamb's Book of Life.*” Hence it appears that *they* who are *impure*, who *work abomination*, or who *make a lie*, shall be *excluded* from the heavenly Jerusalem ; and that those who are written in the Lamb's Book of Life, shall be admitted into the number of its glorified citizens. The ground of admission is, “ *the registration of their names in the Lamb's Book of Life,*” not the endurance of purgatorial fire.

We have now passed in review the leading passages of Scripture which the modern advocates of Purgatory have adduced in support of their dogma :

¹ See a learned note in Dr. Fulke on the Rhemish Testament, Rev. xix. 10, in which he ably exposes the subterfuges to which Papists resort for removing the serious difficulty presented to them by this text.

—passages which have been cruelly tortured to uphold what Romish writers are pleased to call *an article of faith*, in which implicit belief is demanded under the penalty of a papal anathema. In former times the alleged authorities were far more numerous;¹ but, for obvious reasons, the more cautious writers of the present day confine themselves to those which we have now examined. “So illustriously manifest is her cause in the Scriptures, that its highest advantages are the deepest obscurities, and its clearest light is treasured up in the profoundest darkness!” Wise had she been in yielding to the sober views of her more reflecting children, who have had the candor to confess that Purgatory cannot be maintained from Scripture; and that since Christ has not thought fit to communicate any revelation on the subject, it is only upon conjectures, more or less probable, that the doctrine can be maintained.²

¹ See Note OO, p. 78.

² See Note PP, p. 82.

NOTES TO CHAPTER II.

Note A, p. 32.

MACCABÆORUM libros legit quidem Ecclesia, sed eos inter canonicas Scripturas non recipit. *Hierom. in Prol. Proverb.* "The Church reads the books of the Maccabees, but does not receive them among the canonical Scriptures." Nor indeed is it likely that a mere abridger of Jason's five books should be an *inspired writer*. (ch. ii. 19.) See Bp. Cosin's *Scholastic History of the Canon of Scripture*, nn. lxx. lxxi. &c. London, 1657.

"We have in this century (A.D. 451) the General Council of CHALCEDON, under Martianus the Emperor, and in the time of Pope Leo I., consisting of one hundred and thirty bishops, which received the Code of the Church universally in use before them, and by their first canon confirmed it. In that Code, often mentioned in this Council, were contained among others the canons of Laodicea, wherein we had the catalogue of the Canonical Books of Scripture; but *the canons of the Council of CARTHAGE had yet no place in it*. Therefore we may safely conclude that neither Pope Leo, whose Legates subscribed the Council of Chalcedon for him, all but the 27th Canon, nor any of the Bishops there gathered together, acknowledged any other Books of Canonical Scripture than those which the Council of Laodicea,—(*which left out all the Apocryphal, or the Ecclesiastical Books of the Old Testament,*)—*had declared to be received and read for such in the Church before their time.*" Bp. Cosin's *Scholast. Hist. of the Canon*, n. lxxxv. London, 1657.

Note B, p. 32.

Ab hoc tempore, apud Judæos restituto templo, usque ad Aristobulum, supputatio temporum non in Scripturis sanctis, quæ Canonicæ appellantur, sed in aliis invenitur, in quibus sunt et Maccabæorum libri, quos Ecclesia pro Canonicis habet, propter quorundam Martyrum passiones vehementes atque mirabiles, qui, antequam Christus venisset in carnem, usque ad mortem pro Dei lege certaverunt, et mala gravissima atque horribilia pertulerunt.

August. de Civit. Dei, lib. xviii. c. 36, tom. vii. col. 519. Paris, 1685. See also *De Doctr. Christ.* lib. ii. c. 8, sec. 13, tom. iii. col. 23. Paris, 1689.

"Of the things which took place from the time of the rebuilding of the temple of Jerusalem to that of Aristobulus, we have no account in the holy Scriptures, which are called canonical, but in others, amongst which are the Books of the Maccabees, which the Church receives as canonical, on account of the severe and wonderful sufferings of certain martyrs, who, before the coming of Christ in the flesh, contended even unto death for the law of God, and endured the most extreme and horrible torments."

"The reason why the Church called these books *canonical*," says Bishop Cosin, "was, not because the authors of them were prophets, or men inspired by God to write and give us the rules of our faith, but in regard of the many pious directions and examples of zeal and constancy in religion that are there to be found: for which cause the Church received them into the *lower canon of ecclesiastical books*, but not into the *supreme canon of absolute and divine Scriptures*. According to which distinction also, the Hellenist Jews held them to be as canonical as any Christian Church did; for from the *Hellenistic Jews* only the Christians received them, and not from the Hebrews." *A Scholastical Hist. of the Canon of Holy Scripture*, by Bp. Cosin, n. lxxxi. p. 111. London, 1657.

"Although the Book of Wisdom was held in veneration by the Church," says the same writer, Numb. lxxxi. p. 106, "yet, together with others of that class, it was given to the readers, or the inferior officers of the Church, to be read there by them in a *lower place* than those of the higher class, which the priests and bishops read themselves in a more eminent or conspicuous manner." See *August. de Prædest.* lib. i. c. 14, tom. vii. 1249, B. Basil, 1569. *Contra secundam Epistolam Gaudentii*, lib. ii. cap. 23, tom. vii. col. 353. Also Bp. Cosin's *Schol. Hist. of the Can. of Scripture*, n. lxxxi. pp. 108, 109.

Notwithstanding this weight of evidence, in addition to what is given at page 31, against the canonicity of Apocryphal writings, including the Second Book of the Maccabees, the veracious and enlightened Turlat has the confidence to write,—*Nihil quod enim*

est impiis placet * * * tota ab initio Christi Ecclesia librum hunc pro Canonico habuit. *Thesaur. Paroch.* i. c. 10, p. 229.

Note C, p. 38.

If the word "*until*" (ѣѡс) is *always* to be understood as terminating at a certain period, how will the Romanist, who constantly insists upon the perpetual virginity of the Mother of our Lord, get over the saying of St. Matthew (i. 25), "And he knew her not *till* she had brought forth her first-born Son?" According to the papistical interpretation of the word in this place, the Virgin Mary had children after the birth of our Saviour, which is known to be universally denied by the Romish Church. The note, however, upon Matt. i. 25, in the Douay Bible, shall supply a comment upon the text under review, and also exhibit a specimen of Romish consistency of interpretation.

"*Till she had brought forth her first-born Son.*"—"From these words Helvidius and other heretics most impiously inferred that the blessed Virgin Mary had other children besides Christ. But St. Jerome shews by divers examples, that this expression of the Evangelist was a manner of speaking usual among the Hebrews, to denote by the word '*until*' only what is done, without any regard to the future. Thus it is said, (Gen. viii. 6, 7,) 'That Noah sent forth a raven, which went forth, and did not return *till* the waters were dried up on the earth;' that is, did not return any more. Also (Isaiah xli. 4,) God says, 'I am *till* you grow old.' Who dare infer that God should then cease to be? Also in 1 Macc. ver. 54, 'They went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain *till* they had returned in peace;' that is, not one was slain, before or after they had returned. God saith to his divine Son: 'Sit on my right hand *till* I make thy enemies thy footstool.' Shall he sit no longer, after his enemies are subdued? *Yea, and for all eternity.*" See *Hieron. advers. Helvid. de Perpet. Virg.* B. M. tom. iv. col. 133. Paris, 1706.

Note D, p. 39.

Redde promissum, dum *in hoc corpore es*, &c. *Ambros.* lib. ix. *in Luc.* c. xix. 25, tom. i. col. 1503. Paris, 1686.

Note E, p. 39.

Nunquam solvitur à carcere, qui quadrantem verbì novissimum non solveret ante finem vitæ. *Hieron. Comment. in Marc. iii. tom. v. p. 895.* See also *Pseudo-Jerom. Comment. in Matt. v. 25. Ibid. col. 856. Paris, 1706.*

Note F, p. 40.

Semper non exiturum esse, quia semper solvat novissimum quadrantem, dum sempiternas pœnas terrenorum peccatorum luit. *Pseudo-Jerom. Comment. in Lament. Jerem. lib. i. cap. i. tom. v. col. 807. Paris, 1706.* Augustine has the very same words, *de Sermone Dom. in Monte ad locum, lib. i. c. 11, sec. 30, tom. iii. pt. ii. col. 177, E. Paris, 1689.*

Note G, p. 40.

Οὕτως εὐνώνει τῷ ἀντίδικῳ σου, ἕως οὗτου εἰ ἐν τῇ ὁδῷ μετ' αὐτοῦ, τουτέστιν ἐν τῷ δέ τῷ βίῳ· ἐὰν γὰρ ἡ ὁδὸς τελεσθῇ, οὐκ ἔστι σοι μετανοίας καιρὸς. βλέπε μή σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς ταῖς τιμωρούσαις δυνάμεσι, καὶ βληθῇς εἰς τὴν φυλακὴν, εἰς τὸ σκοτὸς τὸ ἐξώτερον, ἕως οὗ ἀποδῷς τὸν ἔσχατον κοδραντήν, οὐ μόνον περὶ τῶν πράξεων, ἀλλὰ καὶ περὶ τῶν ἐνθυμήσεων κρινόμενος. Παρακαλέσωμεν τὸν ἐλεήμονα Θεόν, μὴ παραδοθῆναι τοῖς δαίμοσι. — *Chrysostom, Hom. lxxvii. de Pœnitentiâ, tom. i. p. 824, B.C. Ed. Paris, 1636.* See also *Hom. xvi. in Matt. v. 25, 26. tom. i. p. 204, sqq.*

See Note H, p. 40.

Hæc ergo, fratres charissimi, salubriter cogitantes, faciamus amicitias cum adversario nostro, dum sumus in viâ cum illo : hoc est, consentiamus verbo Dei, dum adhuc sumus in hac vitâ : quia postea, cum de hoc seculo transierimus, nulla compunctio vel satisfactio remanebit. Judex restat, minister, et carcer. *Augustin. Hom. v. in 1 Tim. iv. tom. x. col. 420, D. Basil, 1569.*

Note I, p. 41.

Quod autem dicit, ad ea loca in quibus torquentur impii, justos, etiam si velint, non posse transire, quid aliud significat, nisi post hanc vitam ita receptis in carcere, ut non inde exeant donec reddant novissimum quadrantem, per incommutabilitatem divinæ sententiæ, nullum auxilium misericordiæ posse præberi à justis,

etiam si eam velint præbere? *August. Quæstionum Evangeliorum*, lib. ii. sec. 8, col. 265, tom. iii. Paris, 1689.

Note K, p. 41.

Quia nullum tempus vacuum affectu placabilitatis esse permittit, cito in omni vitæ nostræ viâ reconciliari nos adversario benignitate præcipit. Quid autem à pluribus in hoc capite sensum sit, non putavi esse tractandum. Hoc enim, quod adversario reconciliari benevolentia jubemur, ad corporis et spiritus adversantium sibi concordiam retulerunt. *Hilar. Comment. in Matt. v. 25, 26*, col. 626. Paris, 1693.

Note L, p. 41.

Τινὲς νομίζουσιν ἀντίδικον λέγεσθαι τὸν διάβολον, ὁδὸν δὲ, τὸν βίον. παραινεῖν δὲ τὸν Κύριον οὕτως· ἕως οὗ ἐλ ἐν τῷ βίῳ τούτῳ, διαλύθητι πρὸς τὸν διάβολον, ἵνα μὴ ἔχη ὑστερον ἐλέγχειν σε περὶ ἁμαρτίας, ὡς ἔχοντά τι τῶν ἐκείνου. σὺ δὲ νόει ὅτι καὶ περὶ τῶν ἐνταῦθα ἀντιδικῶν λέγει τοῦτο, παραινῶν μὴ δικάζεσθαι, καὶ ἀπὸ τῶν θείων ἔργων περισπᾶσθαι. *Theophylact. Comment. in Matt. v. p. 30, E.* Paris, 1635.

Note M, p. 42.

Adversarium sibi quippe facit homo Dei verbum, quamdiu illa facit quæ divinus sermo prohibet. Cui dicitur in Psalmo: "Tu verò odisti disciplinam, et projecisti sermones meos post te." Huic sermoni divino si quis in viâ, hoc est, si quis in hac vitâ citò consentiens non fuerit, missus in carcerem ignis æterni ultrà requiem non habebit. Bonus enim adversarius iste, qui salubri adversitate jugiter instat, ut à nobis adversitatem mortiferæ iniquitatis expellat. *Fulgentii Rusensis Episcopi de Remissione Peccatorum*, lib. ii. c. v. p. 387. Paris, 1684.

Note N, p. 42.

"Donec solves" pro infinito ponitur, sicut alibi "donec ponam inimicos." *Beda*, lib. v. p. 12. Coloniae, 1612.

Note O, p. 42.

Via est hujus vitæ tempus; carcer infernus. Nunquam exiturus, quia qui in inferno sunt nunquam persolvunt. *Maldonat. Comment.* p. 121. Mentz, 1596.

Note P, p. 42.

Non significat nos exituros postea, sed nunquam. Quia cum pœnas infinitas pro quolibet mortali peccato diluant damnati, nunquam eas persolvunt. Nunquam ex inferni carcere exituri sunt de quibus hoc dictum est. *Alexand. Histor. lib. ix. p. 385. Paris, 1683.*

Note Q, p. 47.

Pharisæorum perversitatem severissimâ definitione condemnat; peccatorum omnium veniam promittens, et blasphemie Spiritûs indulgentiam abnegans. Nam cum cætera dicta gestaue liberali veniâ relaxentur, caret misericordiâ, si Deus negetur in Christo. *Hilar. Pictav. Comment. in Matt. xii. 31, col. 671. Paris, 1693.*

Note R, p. 47.

Qui hic non acceperit remissionem peccatorum, *illic* non erit. *Ambros. de Bono Mortis, cap. 2, sec. 5, tom. i. col. 391, D. Paris, 1686.*

Note S, p. 47.

Quicumque opera Salvatoris Beelzebub principi dæmoniorum deputârit, et dixerit Filium Dei habere spiritum immundum, huic *nullo tempore* blasphemia remittetur. *Jerom. Comment. in Matt. xii. 32, lib. ii. tom. iv. pt. i. col. 49, 50. Paris, 1706.*

Note T, p. 47.

Non habet remissionem in æternum. Aliis quippe verbis et alio loquendi modo eadem ipsa est expressa sententia. *Augustin. Serm. 71 de Matt. xii. 32, c. 8, sec. 13, tom. v. col. 390, F. Paris, 1665.*

Note U, p. 47.

Cum remitti nobis hoc peccatum omnino non possit. *Augustin. ad Bonifacium Epist. 185, c. 11, sec. 48, tom. ii. col. 662, C. Paris, 1688.*

Note X, p. 47.

De quâ re, quoniam profundissima quæstio est, non est modò præcipitanda sententia. *August. contr. Julian. Pelag. lib. vi. cap. 5, tom. vii. col. 1120, A. Basil, 1569.*

Note Y, p. 48.

Et peccata quidem nulla remittuntur in regno. Sed si nulla remitterentur in iudicio illo novissimo, puto quod Dominus non dixisset de quodam peccato, non remitteretur neque in hoc sæculo, neque in futuro. *August. adv. Julian. Pelag.* lib. vi. c. 5, tom. vii. col. 1119, D. Basil, 1569.

Note Z, p. 48.

Διὰ δὴ τοῦτο ἀσύνγνωστος ὑμῖν ἔσται ἡ βλασφημία, καὶ ἐνταῦθα καὶ ἐκεῖ δώσετε δίκην. Πολλοὶ (μὲν) γὰρ ἐνταῦθα ἐκολάσθησαν μόνον, ὡς ὁ πεπορνευκῶς, ὡς οἱ ἀναξίως μετασχόντες μυστηρίων παρὰ Κορινθίοις· ὑμεῖς δὲ, καὶ ἐνταῦθα καὶ ἐκεῖ. *Chrysost. Hom. xli. in Matt. xii. 32*, tom. i. [p. 475. Paris, 1636.

Note AA, p. 48.

Ex quibus nimirum sententiis constat, quia qualis hinc quisque egreditur, talis in iudicio præsentatur. Sed tamen de quibusdam levibus culpis esse ante iudicium purgatorius ignis credendus est, pro eo quod Veritas dicit, quia si quis in Sancto Spiritu blasphemiam dixerit, neque in hoc sæculo remittetur ei, neque in futuro. In qua sententia datur intelligi, quasdam culpas in hoc sæculo, quasdam verò in futuro posse laxari. Quod enim de uno negatur, consequens intellectus patet, quia de quibusdam conceditur. *Greg. Magn. Dial.* lib. iv. c. 39, tom. ii. col. 441. Paris, 1705.

Note BB, p. 51.

Θᾶπτον γὰρ, καὶ, ὡς εἰπεῖν, ἐκ πυρὸς ἀρπάζουσι τὰ σκέλη.—*Artemid. Oneirocrit.* l. i. c. 50, p. 43.

Ἐκ μέσου, φασί, πυρὸς τὸν ἄνδρα σώζειν. *Aristides in Apellan.* p. 126.

Διὰ πυρὸς ἔμολον. *Eurip. Elect.* 1182.

Κἂν με χρῇ, διὰ τοῦ πυρὸς

Ἐθέλω βαλῆζειν. *Arist. Lysist.* 133.

“Periculosæ plenum opus aleæ

Tractas, et incedis per ignes

Suppositos cineri doloso.” *Hor. Od.* II. i. 6.

Prope ambustus evaserat. *Liv. xxii.* 35.

Se populare incendium semiustum evasisse. *Ib. xxii.* 40.

Note CC, p. 51.

Quomodo mercator damnum patitur suarum mercium, dum eas in mare projicit, ut ipse evadat. *Estius in 1 Cor. iii. 15. p. 222. Coloniae, 1631.*

Note DD, p. 53.

Nunquam parabolæ et dubia ænigmatum intelligentia potest ad auctoritatem dogmatum proficere. *Hieron. on Matt. xiii. 33. lib. ii. tom. iv. col. 57. Paris, 1706.*

Note EE, p. 54.

Nec eam [Sacram Scripturam] unquam nisi *juxta unanimum consensum Patrum* accipiam, et interpretabor. *Symb. P. Pii IV. apud Bullas ad Concil. Trident. additas, p. 313. Romæ, 1564.*

“Ego idem N. spondeo, voveo, ac juro: *Sic me Deus adjuvet, et hæc sancta Dei Evangelia.* *Ibid. p. 314.*

Note FF, p. 56.

Clem. Alexand. Strom. lib. v. tom. ii. pp. 660, 683. Oxon. 1715. Tertul. contra Marcion. lib. v. c. 6, p. 468, D. Paris, 1664. Chrysostom. Hom. ix. in 1 Cor. iii. tom. v. p. 93. Hom. lvi. de Pœnit. tom. i. p. 616, C. Paris, 1636. Greg. Dial. lib. iv. cap. 39, tom. ii. col. 441. Paris, 1705. August. in Ps. vi. tom. iv. p. 24, C. Paris, 1691. De Civit. Dei, lib. xxi. cap. 26, sec. 2. De Fide et Oper. cap. 16, sec. 27, tom. vi. col. 181, C. Enchirid. cap. lxix. Paris, 1685. Origen. Hom. vi. in Exod. Hom. xvi. in Jerem. xv. 16, tom. iii. p. 221. Paris, 1740. Jerom. lib. ii. advers. Jovinian. tom. iv. Paris, 1706. Theodoret. in 1 Cor. iii. 12, 13. tom. iii. p. 134. Paris, 1642. Theophylact. in 1 Cor. iii. 13, p. 186. London, 1636. Bede in 1 Cor. iii. tom. vi. Oper. col. 373. Basil, 1563. Bernard. Serm. in 1 Cor. iii. p. 411. Coloniae, 1620. Ambrose in 1 Cor. iii. 15, tom. ii. pt. ii. col. 122. Paris, 1690.

As an appendage to this list of the Fathers, it may not be amiss to subjoin the observations of Estius, (A.D. 1613,) one of the most approved Romish Commentators, in further illustration of the marvellous unanimity exemplified on the text:—

Major expositionum varietas de igne. Quidam, ut Augustinus et Gregorius, tribulationes intelligunt hujus vitæ. Alii ignem intelligunt gehennæ. Verum ignis ille non probat opus uniuscujusque, nec per eum salvus quisquam evadit. Plerique exponunt de Purgatorio, pro quâ sententiâ adducuntur etiam Patres Latini, qui in Concilio Florentino cum Græcis de Purgatorio disputârunt. *At vero nec id dici posse videtur* : tum propter ea quæ demonstrant eum non particularis judicii, sed universalis intelligi ; tum quia purgatorius ignis tantum punit mala opera bonorum. Multo probabilior est eorum expositio, qui ignem interpretantur instrumentum illius judicii, quem Theologi vocamus *ignem conflagrationis*, de quo aliæ scripturæ *diem Domini* describentes loquuntur. Nec obstat ut ignis, de quo Paulus agit, talis intelligi debeat, ut ambo per eum transeant, et qui preciosa super fundamentum ædicaverit, et qui vilia ; videlicet probaturus opus uniuscujusque. Quod etiam disertè testatur Augustinus, *Enchirid.* 68. *Estii Comment. in 1 Cor.* iii. 10—15, p. 220, sqq. Colon. 1631.

Note GG, p. 56.

Unum ex difficillimis et utilissimis totius Scripturæ. *Bellarm.* lib. i. cap. 5, tom. ii. p. 393, D. Colonix, 1628.

Locus obscurissimus est, cujus sensum vix assequi liceat. "It is a most obscure passage, the sense of which it is scarcely possible to ascertain." *Alexand. Nat.* lib. ix. p. 378. Paris, 1683. See also *Dissert.* xlv. in *Hist.* iv. Seculi.

Augustine also remarks : Illa sententia Pauli Apostoli ad intelligendum difficilis. "This opinion of St. Paul is very difficult to understand." *Augustin. de Octo Dulcit. Quæst.* sec. vi. tom. vi. col. 124, C. Paris, 1685. See also *Bede ad 1 Cor.* iii. 10, tom. v. col. 363. Basil, 1563.

Hence Faber, a Romish writer, observes :—Hæc auctoritas est certe valde obscura, et variæ explicationes offeruntur, non solum à diversis patribus et doctoribus, sed ab eodem doctore. Augustinus hunc locum variis modis interpretatur. "This authority is certainly very obscure, and various explanations are offered, not only from different Fathers and doctors, but even from the same doctor. Augustine interprets this place in various ways." *Faber*, lib. ii. p. 444. Paris, 1720.

Note HH, p. 58.

Before the death, resurrection, and ascension of Christ, the gates of heaven were opened to none; and the departed souls of good men were detained in a certain place, called in Scripture *Abraham's bosom*, and by the Schools, *Limbus Patrum*, which is the uppermost part of hell; the lowest being the place of the damned; the next above that *Purgatory*; and then the *Limbus Infantum*. *Bellarmin. de Christ.* lib. iv. c. 11, tom. i. p. 118, A; *de Purg.* lib. ii. c. 6, tom. ii. p. 410, C. *Colonizæ*, 1628. *Catech. ad Parochos*, p. 74. Lugd. 1579.

Note II, p. 61.

Prædicavit spiritibus in carcere constitutis, quando Dei patientia exspectabatur in diebus Noë, diluvium impiis inferens. *Hieron.* lib. xv. *Comment. in Isai.* cap. liv. tom. iii. col. 395. Paris, 1704.

Note KK, p. 61.

Considera tamen ne forte totum illud, quod de conclusis in carcere spiritibus, qui in diebus Noë non crediderant, Petrus Apostolus dicit, omnino ad inferos non pertineat, sed ad illa potius tempora, quorum formam ad hæc tempora transtulit. * * * Quoniam priusquam veniret in carne pro nobis moriturus, quod semel fecit, sæpe antea veniebat in Spiritu ad quos volebat, visis eos admonens sicut volebat utique in Spiritu; *quo Spiritu et vivificatus est*, cum in passione esset carne mortificatus. *Augustin. Epist. clxiv. ad Evodium*; c. 6, sec. 18, tom. ii. col. 578, G. 580, C.

Note LL, p. 62.

Qui nostris temporibus in carne veniens iter vitæ mundo prædicavit, ipse etiam ante diluvium eis, qui tunc increduli erant et carnaliter vivebant, Spiritu veniens prædicavit. Ipse enim per Spiritum Sanctum erat in Noë, cæterisque qui tunc fuere sanctis; et, per eorum bonam conversationem, pravis illius ævi hominibus, ut ad meliora converterentur, prædicavit. *Beda in 1 Pet.* iii. 19, tom. v. col. 980. Basil. 1563.

Note MM, p. 62.

Christ, par son Esprit dont il remplit Noë, prêcha aux hommes incrédules de ce tems-là. Christ prêcha, donc, à les incrédules, non en personne ni visiblement, mais par son Esprit, qu'il avoit communiqué à Noë. *Calmet. Comment. liv. xxiv. 159. Du Pin, liv. i. p. 389. Dublin, 1724.*

Note NN, p. 65.

Ἱστοριῶν παλαιᾶς καὶ νέας διαθήκης πληρῶσαι ἔνθεν καὶ ἔνθεν χειρὶ καλλίστου ζωγράφου τὸν ναὸν ἁγίον, ὅπως ἂν οἱ μὴ εἰδότες γράμματα, μηδὲ δυνάμενοι τὰς θείας αναγινώσκειν γραφάς, τῇ θεωρίᾳ τῆς ζωγραφίας μνήμην τε λαμβάνωσιν τῆς τῶν γνησίως τῷ ἀληθινῷ Θεῷ δεδουλευκότων ἀνδραγαθίας, καὶ πρὸς ἁμύλλαν διεγείρωνται τῶν εὐκλεῶν καὶ αἰοιδίμων ἀριστευμάτων, κ.τ.λ. *Nilus, lib. iv. Ep. 61. ad Olymp. Eparch. tom. i. p. 491. Romæ, 1668.*

Note OO, p. 67.

It may not be amiss, for the information of Protestants, to subjoin a list of those texts which have been brought forward by Bellarmine and others in defence of the doctrine of Purgatory. Dr. Wiseman has omitted them as "superabundant;" and some of the more judicious writers of the Roman Catholic Communion, as insufficient and untenable. At all events, they are now very generally abandoned; and it is scarcely necessary to do more than produce them, in order to shew that they have most prudently been given up.

"And he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii. 24.

According to the Romanists, the "flaming sword" was a witness to sinners that they must pass through Purgatory into Paradise: whereas Scripture makes it an impediment against *all* access to the tree of life, until there be no more curse, and it blooms afresh in the New Jerusalem. Rev. xxii. 2, 3.

"And they took their bones and buried them under a tree at Jabesh, and fasted seven days." 1 Sam. xxxi. 13.

“ And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel ; because they were fallen by the sword.” 2 Sam. i. 12.

Why these expressions of sorrow, more than any other case of ordinary mourning, should benefit the souls of the departed, it is not easy to understand.

“ For wickedness burneth as the fire : it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire : no man shall spare his brother.” Isa. ix. 18, 19.

By a reference to the context it will appear that these “ briers and thorns ” are emblematic of sinners doomed to the devouring fire of hell, not to the temporary flames of Purgatory.

“ We went through fire and through water : but thou broughtest us out into a wealthy place.” Psalm lxvi. 12.

Bellarmino acknowledges that this passage may have various senses, though he prefers that which refers the water to baptism, and the fire to Purgatory. The common proverb of “ going through fire and water ” does not seem to require any very learned disquisition to explain it.

“ I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me : he will bring me forth to the light, and I shall behold his righteousness.” Micah vii. 9.

There is not a shadow of reason for connecting the “ indignation of the Lord ” with Purgatory. The sorrows and afflictions of this life are manifestly the effects which are here attributed to it.

“ As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.” Zech. ix. 11.

The Romanists, according to Bellarmine, doubted whether the pit is *Limbus Patrum*, or *Purgatory*. The meaning is, that as God had delivered the Jewish captives from the woes and wretchedness of Babylon, where there was no hope of refreshment ; so would

he afterwards rescue his Church from all her spiritual miseries by the precious blood of the Messiah.

“And he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Mal. iii. 2.

A manifest prediction of the influence of the Holy Ghost under the Gospel dispensation, by which the hearts of men are to be purified, so that “they may offer unto the Lord an offering in righteousness.”

“But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment ; and whosoever shall say to his brother, Raca, shall be in danger of the council ; but whosoever shall say, Thou fool, shall be in danger of hell fire.” Matt. v. 22.

The Romanist maintained that the three degrees of punishment here specified will all be inflicted after this life ; and that the last being eternal, the two former are temporal or purgatorial. Any of our commentators will give an interpretation far more satisfactory.

“Make to yourselves friends of the mammon of unrighteousness ; that when ye fail, they may receive you into everlasting habitations.” Luke xvi. 9.

The friends were said to be the saints, by whose services the dead are benefited. Surely such a perversion of a scriptural text was never before hazarded !

“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.” Luke xxiii. 42.

This was interpreted into a prayer for remission of sin after death : but the pardon was pronounced on the Cross, and the happiness promised was to be immediate.

“Whom God hath raised up, having loosed the pains of death.” Acts ii. 24.

These “pains of death,” by which the merest babe will understand the power, or the bands of death, were by Romanists supposed to be those of Purgatory. It was impossible that he who

had life in himself (John v. 26), and the promise of a speedy resurrection (ver. 25), should be holden of them.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" 1 Cor. xv. 29.

The expression "baptized for the dead," sets forth the efficacy of Baptism, whereby we are made partakers of Christ's death, and assured of the certainty of a resurrection. See Romans vi. 4, and the arguments grounded by the Apostle thereon. It required some ingenuity to extract from the term both *fire* and *water*, and connect the latter with Purgatory.

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Philip. ii. 10.

"Things under the earth" were said to be souls in Purgatory; and the same meaning was affixed to Rev. v. 3. The two latter terms simply divide men into the *quick* and *dead*.

"The spirits of the just made perfect." Heb. xii. 23.

Since there are spirits of just men *made perfect* in heaven, there must be spirits of just men *not yet* made perfect somewhere else; and where, if not in Purgatory? A palpable *non sequitur*. Because there is a Pope at Rome, it does not follow that there must be an antipope at Avignon.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. iv. 18.

The righteous are *scarcely* saved, *i. e.* only by passing through the fire. An inference most logical, philological, and conclusive! By such a method of interpreting Scripture, it would be easy to build up any text whatsoever into a proof of Purgatory. Take, for instance, Gen. v. 32: "Noah begat Shem, Ham, and Japheth." Now on the hypothesis that Shem went to Heaven, and Ham to Hell, there must be some third place for Japheth; *ergo*, there is a Purgatory.

As the authority of Matt. v. 25 is now omitted by the Romish controvertists, Berington, Husenbeth, and Wiseman, and in "The Protestant's Trial by the Written Word;" we may fairly hope that this text will shortly be added to the number of the

rejected; and that ere long all claim to *scriptural authority* for the existence of a Purgatory will be universally, as it is already very generally, given up as untenable ground.

Note PP, p. 67.

Petrus à Soto in *Sacerd. Instruct. Lect. I. de Purg.* Dr. Fisher, formerly bishop of Rochester, *Contra Lutherum*, art. 18. Father Barnes, *Catholico-Rom. Pacif.* sec. ix. litt. D, ad fin. *Paralip.* p. 130. Oxon, 1680. Courayer, in *Paol.* tom. ii. p. 644. London, 1736. See p. 150—152.

Dr. Trevern, bishop of Strasburg, after observing that much remains for us to expiate in the other world, produces no proof of Purgatory from the New Testament, and freely confesses that nothing is known respecting either its locality, or the manner of its operations. *Discuss. Amic.* Lett. XIII. vol. ii. p. 242.

Dr. Wiseman himself confesses that the texts he quotes in proof of Purgatory lead to "no certain results," but only "guide us to some striking probabilities." Vol. ii. p. 58. Why then, without scriptural authority, make salvation to depend upon the baseless fabric of uncertainty?

CHAPTER III.

SCRIPTURAL EVIDENCE AGAINST PURGATORY.

To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them.—ISA. viii. 20.

THE preceding chapter has been occupied with the examination of those passages of Scripture, upon which the Roman Catholics more generally rely, as affording the most decisive proof of the doctrine of Purgatory. After a close and impartial consideration of these authorities, it is not too much to assume that they are utterly inadequate to the weight which they are applied to support; and that the advocates not only fail in making out their case, but appeal to evidence, which is rather calculated to undermine than strengthen their position.

It now remains to produce from the same Scriptures a series of texts, which positively condemn the doctrine, insomuch that, even if the alleged passages were far more conclusive than they really

are, they would be altogether unavailable against the direct testimony by which the dogma is overthrown. Whatever may be the imperfections of human productions, the Bible at least is consistent with itself; and that it can give no countenance to the fiction of Purgatory without inconsistency, a reference to its inspired pages will clearly demonstrate.

In the first place, it is a leading doctrine of the Gospel, that "the blood of Jesus Christ cleanseth us from *all* sin;" that "God is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness."¹ But what says the Romish Church? Not from *all* sin; not from *all* unrighteousness; but, in plain contradiction to these declarations of Scripture, she asserts that there are some *venial* faults, some small transgressions, for which man himself must make satisfaction either in this world or in Purgatory. Thus, although "there is now no condemnation to them who are in Christ Jesus;"² though their *guilt* is forgiven, and the ransom paid, they must still endure some temporal punishment, to make it more complete. "*No* condemnation" must be interpreted *some* condemnation.

Again: "Who shall lay anything to the charge of God's elect? It is God that justifieth."³ He "blotteth out as a thick cloud their transgressions, and as a cloud their sins."⁴ He "casteth all their

¹ 1 John i. 7, 9.

³ Rom. viii. 33.

² Rom. viii. 1.

⁴ Isa. xlv. 22.

sins into the depths of the sea.”¹ “If the wicked will turn from all his sins that he hath committed, they shall not be mentioned unto him.”² “The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.”³ Now, if no charge lies against God’s faithful people; if their transgressions are “blotted out;” if they are “never to be mentioned;” and, even if sought for, “never to be found;” what possible effect can these papal flames, be they never so fierce, produce upon a nonentity?

“Christ loved the Church, and gave himself for it, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”⁴ “Though your sins be as scarlet,” says the Evangelical prophet, “they shall be as white as snow; though they be red like crimson, they shall be as wool.”⁵ Since all is holy and without blemish, sanctification must be complete, and papal cleansing nugatory. Since there is no spot, no stain, where is the need of purification? If the guilt is washed out, the punishment surely is cancelled: if it is not, where is the *blessedness* of that man “whose transgression is forgiven, and whose sin is covered?”⁶ God the Father has remitted, and God the Son has made full and sufficient

¹ Mich. vii. 19.² Ezek. xviii. 22.³ Jer. l. 20.⁴ Eph. v. 27.⁵ Isa. i. 18.⁶ Ps. xxxii. 1.

satisfaction for our sins of deepest dye: is it not, then, absurd to suppose that our less flagrant offences shall be only partially forgiven and imperfectly obliterated?

“ By one offering Christ hath *perfected* for ever them that are sanctified.”¹ “ With his stripes we are *healed*.” “ He beareth our iniquities.” “ We have *redemption* through his blood, even the *forgiveness* of sins.”² It appears, therefore, that man can neither *do*, nor *suffer*, anything by way of merit, in working out his salvation. He can add nothing to that satisfaction which is already perfect, and has been so accepted. Are we then yet to be told, that, after this perfect efficacy of Christ's oblation, by which our spiritual diseases are healed, and our redemption completed, we are still subject to punishment for venial sins, and unrequited transgressions?

It is further remarkable, that it is for his own sake that God pardons his offending creatures. “ I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.”⁴ Not only are our sins blotted out and forgotten; but the pardon is for *the sake of God*. And surely they would not only be remembered, but the necessary cleansing would be for *our* sakes, if, without it, the satisfaction were not complete. God shews mercy for his own sake, and inflicts chastisement for

¹ Heb. x. 14.

² Isa. liii. 5, 11.

³ Col. i. 14.

⁴ Isa. xliii. 25.

the good of the sinner. In fact, the very name of Purgatory is *anti-scriptural*. If the Son of God "by himself purged our sins,"¹ who is it that shall set up another purgatorial medium as a substitute for that purifying stream which flowed on Calvary? "If we be dead with Christ, we believe that we shall also live with him:"² for "he that is dead is freed from sin,"³ and redeemed from all its effects by the meritorious sacrifice of Christ upon the Cross. True it is that the handwriting of ordinances was against us, but Christ hath "taken it out of the way, nailing it to his Cross."⁴ It is not therefore upon the Scripture that Purgatory is grounded, but upon "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."⁵

It reflects indeed upon the *truth* of God, if, after an assurance that Christ should bear our iniquities, we are to undergo tortures after death, for those which he has not borne. The *justice* of the Almighty is impugned by the supposition that, after he has accepted an all-perfect sacrifice, he will make further demands upon those who have earnestly endeavoured, by the assistance of his grace, to keep his holy will and commandments. There is a failure in the fulness of divine mercy, if, the ransom being accepted, a penal condition is still attached to the prisoner's release.

¹ Heb. i. 3.

² 2 Tim. ii. 11.

³ Rom. vi. 7.

⁴ Col. ii. 14.

⁵ Col. ii. 8.

“To him that worketh, the reward is not reckoned of grace, but of debt.”¹ If however salvation is “by grace, then it is no more of works; otherwise grace is no more grace.”² Now “by grace are we saved through faith; and that not of ourselves: it is the gift of God; not of works, lest any man should boast.”³ “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”⁴ Being thus “saved by grace,” the Scriptures hold out the further assurance that those who depart this life in the faith and fear of God, “enter into peace,”⁵ and are “at rest.”⁶ And a voice from heaven has declared that “Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors.”⁷ Now what kind of *peace*, what amount of *blessedness*, what degree of *rest*, can be experienced by the souls of God’s people, in the endurance, for a period more or less protracted, of pains which Romanists describe as “most horrible,” and as surpassing the most agonizing pain of mortal suffering? St. Paul believed that “to depart and to be with Christ was far better”⁸ for himself, than to linger out a life of sorrow: and “we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in

¹ Rom. iv. 4.² Rom. xi. 6.³ Eph. ii. 8.⁴ Titus iii. 5.⁵ Isa. lvii. 2.⁶ Job iii. 7.⁷ Rev. xiv. 13.⁸ Philip. i. 23.

the heavens :” and that “ when we are absent from the body we are present with the Lord.”¹

How often are Christians exhorted in Scripture to bear their present trials and afflictions with patience, upon the consideration that, when they die, these will all be at an end, and that they shall enter into the joy of the Lord ! And how unseasonable, how fallacious are such exhortations, on the supposition that death is to be but the *beginning* of sorrows !² The soul of Lazarus went *immediately* to Abraham’s bosom ; the soul of the penitent thief to Paradise.

The life of man is compared in Scripture to a race, a pilgrimage, a warfare ; and the dying Christian is said to have “ fought a good fight,” to have “ finished his course,” to receive a crown, and to enjoy his rewards. These surely are expressions directly at variance with the idea of entering upon a state of sufferings, and of completing one stage of trial only to begin another. The metaphors are descriptive of a scene of probation finished, and of reward conferred. Besides, in speaking of the Church, the Apostle mentions it only in its two states, militant and triumphant ; dividing the whole family of Christians into those on earth and those in heaven, without one word of the “ friends of God ” waiting in Purgatory for the rewards of glory.

¹ 2 Cor. v. 1, 8.

² Rom. viii. 18. 2 Cor. iv. 17.

In conclusion, the word of God speaks only of two states after death; the one of happiness, the other of misery; both of which are alike interminable. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."¹ "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."²

Surely any further quotations must be unnecessary to convince every man who believes his Bible, that the cunningly-devised fable of purgatorial duration is utterly at variance with the whole tenor of the sacred writings. Well, therefore, may we appreciate and admire the wisdom of the framers of the twenty-second Article of our Church, which declares that "The Romish doctrine concerning Purgatory, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God."

¹ Mark xvi. 16.

² John iii. 36.

CHAPTER IV.

PATRISTICAL AUTHORITIES EXAMINED.

We have sent and certified the king, that search may be made in the book of the records of thy FATHERS.—EZRA iv. 14, 15.

WE now proceed to examine the authorities which *Antiquity* is said to furnish in support of the doctrine of Purgatory, as exhibited in the writings of those holy men, who lived after the times of our Lord and his Apostles, and within the first five centuries of the Christian era. These writers have, by general consent, been styled the *Fathers of the Church*. Their works abound in scriptural exposition and paraphrase, as well as in arguments in defence of our common Christianity; and many of them sealed their testimony with their blood.

An appeal to such authority must necessarily be of vast importance. As the stream flows more clear and transparent in the vicinity of its source, so the light of Christianity is more pure and unclouded in the early dawn of “the day-spring from

on high." The errors were but few and trifling which had crept into the Church previous to the Council of Nice, A.D. 325 ; and the Fathers, who flourished closely upon the times of the Apostles, were doubtless so well acquainted with the manners and customs to which the Scriptures allude, with the proverbial expressions of the Jewish people, with the structure and phraseology of the oriental dialects, with the forms of Church-government, and with the rites and ceremonies which prevailed in those early days, that their *unanimous consent in the statement of any fact may be received as decisive of its authenticity, and their unvarying agreement in the interpretation of any passage of Scripture, as declaring its true sense and import.*

But notwithstanding the just meed of praise which we are ready to award to these primitive Christians, to their piety, their zeal, their purity, their singleness of heart, their constancy even unto death : yet we must not forget that they were men, subject to the same infirmities of mind and judgment with ourselves, who often differed widely from each other in their opinions upon particular subjects, and that not unfrequently upon matters of some importance. But error in *opinion* ought not to invalidate their testimony as to matters of *fact* : and, indeed, this occasional difference should rather raise our estimate of the value of their unanimous concurrence upon any point of doctrine or discipline, inasmuch as it proves that they wrote

not by design, or in combination, but for the sake of truth.

Yet, valuable as the Fathers unquestionably are, according to the view now taken of them, and lauded as their writings have been by Romanists, with the most extravagant eulogies,¹ they were not infallible, they were not inspired. With respect, indeed, to the critical acumen of each individual, who would venture to compare Polycarp with Patrick, Justin with Jackson, Tertullian with Taylor, Hilary with Horsley, Ambrose with Usher, Jerome with Jewell, Augustine with Waterland, Vicentius with Van Mildert? At all events, it is clear, from their own writings, that they regarded Scripture alone as the grand rule for the regulation of life, for the decision of doctrine, for our guidance to heaven. In proof of this position, it may be proper to adduce a few authorities.

“Reason,” says Justin Martyr, “suggests to those, who are truly pious and lovers of wisdom, to honor and love *the truth alone*, regardless of the opinion of the ancients, should they be erroneous.”²

“We are instructed in the knowledge of the truth,” observes Clement of Alexandria, “by the word of the Lord. For we abide not by the opinions of men, against whom a contrary opinion may be alleged with equal authority; but, since it

¹ See “The Nullity of the Romish Faith,” by Matthew Poole : pp. 33, 34, Oxford, 1667.

² See Note A, p. 153.

is not enough to assert, without supporting the assertion by proof, we appeal from human testimony *to the sanction of God's word*, which is the most excellent, or rather the only standard of all doctrine."¹

According to Origen, "It is necessary to produce *the testimony of the Scriptures*, without which our assertions and expositions are not to be relied upon."²

"It is required," says St. Basil, "of those who are instructed in the Scriptures, to prove the doctrines of their teachers; and, receiving those things which are *agreeable to Holy Writ*, to reject what is contrary thereto."³

St. Ambrose addresses the Emperor Gratian in these terms:—"I would not that you should trust to our arguments or disputation; *let us appeal to the Scriptures; let us appeal to the Prophets, to the Apostles, and to Christ.*"⁴

St. Augustine says, with reference to one of the Fathers who preceded him, "I am not bound by the authority of St. Cyprian, for I do not hold his epistles as canonical; but I examine them by those which are canonical, and whatsoever agrees with *the authority of holy writ*, that I willingly receive; but whatsoever is contrary to the same, that with his pardon I reject."⁵

¹ See Note B, p. 153.

² See Note D, p. 153.

³ See Note F, p. 154.

² See Note C, p. 153.

⁴ See Note E, p. 153.

Again Augustine declares "that the disputations of men, albeit estimable and catholic Christians, are not to be held in like account with *the canonical Scriptures*. We may yield to such writers the respect which is due to them, and at the same time reject and disallow any of their opinions, which, by divine assistance, we find to be repugnant to the truth."¹

Thus also Chrysostom;—"Let us not carry about the opinions of the many, but let us inquire into facts. Is it not absurd, that, while ye trust not to others in money-matters, but verify the amount by a strict reckoning, ye are led away, in respect to other things, by other men's opinions; and that, too, when ye have an accurate standard and rule in the revelation of the divine laws? I exhort, therefore, and entreat you all, that, disregarding what this or that man may think of these things, *ye appeal exclusively to the authority of the Scriptures*."²

From these opinions of the Fathers themselves, to which many more might be added, it is easy to judge of the estimate which they placed upon their own writings, as compared with the Sacred canon; and this estimate, backed by the numerous texts already adduced from Scripture, condemnatory of the tenets in question, might enable us, fearlessly, to meet whatever authorities may be cited from all,

¹ See Note G, p. 154.

² See Note H, p. 154.

or any of these writers, in the language of defiance—
“Jesus we know, and Paul we know, but who are ye?”¹

But let us see what the Fathers really have said. Nearly twenty of them are marshalled in formidable array as champions for the introduction of the rites of Elpenor and Palinurus into the Christian Church, and are said to “bear ample testimony to this point of Romish faith.” This “ample testimony” divides itself into two portions: certain of the witnesses speaking in some sort of a trial by fire, and the rest merely confirming a practice which undoubtedly prevailed, but which will be shewn hereafter to have no necessary connexion with Purgatory—the practice, namely, of praying for the Dead.

Previous to the examination of these authorities, it may be proper to advert to an opinion which obtained very generally in the early ages of the Church, and to which nearly all the Christian Fathers allude. It has been already intimated, that whenever a Roman Catholic controversialist meets with the word *fire*,—whether in the Scriptures or in the Fathers,—his mind reverts at once to the flames of Purgatory; and it will be hard if the passage cannot somehow or other be wrested to bear upon the doctrine. The texts, however, which best serve the purpose are those which involve the opinion in question—That all mankind, at the day of judgment, will pass through a *probatory* or

¹ Acts xix. 15.

proving fire, and thereby be purified; suffering, at the same time, a degree of punishment, more or less severe, according as the tenor of their earthly lives has been comparatively evil or good. This opinion seems to have been derived from the expressions employed in certain passages of Scripture, of which the following are the most important. “The *fire* shall try every man’s work, for *the day* shall declare it,” viz. the day of judgment. And “*that day* shall be revealed *by fire*.”¹ “The Lord Jesus shall be *revealed from heaven* with his mighty angels, *in flaming fire*, taking vengeance on them that know not God, * * * when he shall come to be glorified in his saints in *that day*.”² “But *the day of the Lord* will come as a thief in the night; in the which the heaven shall pass away with a great noise, and the elements shall melt with fervent heat, *the earth also and the works that are therein shall be burned up*.”³ Again, the “Antient of Days” is described by Daniel as a Judge sitting upon his tribunal, “whose throne was like a *fiery flame*, and his wheels as *burning fire*, and a *fiery stream* issued, and came forth, from before him.”⁴ And the words “baptized with fire,”⁵ employed by St. Matthew, in connexion with those which immediately succeed them, were interpreted by the antients in accordance with this opinion. Indeed,

¹ 1 Cor. iii. 13.² 2 Thess. i. 7, 8, 10.³ 2 Pet. iii. 10.⁴ Dan. vii. 9, 10.⁵ Matt. iii. 11.

from all those texts which speak of the revelation of *that day* by fire, viz. the great and awful day *κατ' ἐξοχήν*,—of the throne of the Judge being as *a fiery flame*,—of the “*lake of fire* prepared for those whose names are not written in the Book of Life,”¹ it was concluded that a *trial* by fire awaited every man, when “the great and terrible day of the Lord should come.”

It may be proper to subjoin, in chronological order, a few of the most important testimonies which occur in the writings of the primitive Fathers in proof of the general prevalence of this notion.

Origen (A.D. 230) writes thus: “We do not deny this *purging fire*, and the destruction of *the world*, in order to the purification of wickedness, and the renovation of all things; for we are taught as much by the Prophets out of the sacred volume.”² Again, “I think that even *after the resurrection* from the dead, we may have need of a sacrament, *to cleanse and purify us*: for no one will be able to rise again without pollutions, nor will any soul be found entirely free from every iniquity.”³ And, in another place, “*All* must come to the fire and to the furnace; for the Lord sits, and refines, and purifies the sons of Judah.”⁴ Once more; “It is certain that the fire awaits us, which is prepared for sinners, and that we shall come to the fire which shall try every man’s work of what sort it is.

¹ Rev. xx. 11—15.

² See Note I, p. 154.

³ See Note K, p. 154.

⁴ See Note L, p. 155.

Indeed, as I think, it is necessary that *all* of us should come to that fire. Though any one were a Paul or a Peter, yet shall he come to that fire.”¹ This position, indeed, is manifestly opposed to that article of the Romish creed, which maintains that Apostles and Martyrs are not exposed to the pains of Purgatory; and Origen repeats the idea, though without any immediate reference to a trial by fire, in another Homily: “We all, therefore, require purification, or rather purifications; for many and various are the purifications which await us; but they are mystical and ineffable. For who shall state the nature of those purifications which are prepared for Paul, or Peter, or others like them?”²

Ambrose also, whose testimony we thus far anticipate, has an observation precisely to the same effect:—“*After the end of the world*, when the angels shall be sent to separate the good from the bad, then this baptism shall commence, and iniquity shall be consumed in the furnace of fire, that the just may shine as the sun in the kingdom of their Father. Though any one were as holy as Peter and John yet is he baptized with this fire.”³ And again—“Every one must of necessity pass through the flames, though he were John the Evangelist, or though he were Peter.”⁴ Now Purgatory is *between death and the resurrection*, not *after the consummation of all things*. Indeed Bellarmine himself con-

¹ See Note M, p. 155.

² See Note N, p. 155.

³ See Note O, p. 155.

⁴ See Note P, p. 155.

fesses that Ambrose is here speaking of the day of judgment.¹

Lactantius (A.D. 306) affirms that "when God shall judge the just, he shall examine them even with fire; when those whose sins shall exceed in number or magnitude, shall be harassed and scorched by the fire. But they who have attained to the full measure of righteousness and virtue shall not feel that fire, inasmuch as they have something within them which repels and destroys the force of the flame. For such is the power of innocence, that it will escape unharmed from that fire, which God has endowed with this peculiar property, that it burns the wicked, but spares the good. Let not any one suppose, however, that souls are judged immediately after death; for all are detained in one common receptacle until the time shall arrive when the great Judge shall institute an inquiry into their deserts. Then shall those whose righteousness is approved, receive the reward of immortality; whilst those, whose sins and wickedness shall be disclosed, shall not rise again, but shall be committed to the same darkness with the wicked, and be doomed to certain punishments."²

With reference to the purifications spoken of by Isaiah, Basil the Great (A.D. 370) expressly mentions "the examination by fire *at the day of judg-*

¹ *De Purg.* lib. ii. c. i. tom. ii. p. 405, G. Coloniae, 1622.

² See Note Q, p. 155.

ment ;" and adds, that " the spirit of judgment, and the spirit of burning, indicate our probation *by fire* in a *future state*." ¹

Ambrose (A.D. 374) follows up the same idea in these words, " We shall all be examined by fire, according to the prediction of Malachi, ' The Lord shall come, and shall purify the sons of Levi.' Therefore the sons of Levi shall be purged with fire ; Ezekiel and Daniel shall be purged with fire ; but some shall remain in the fire." ² The probation by fire, then, is to take place " when the Lord shall come," *i. e.* to judge the world. Some also shall *remain* in the fire ; but Purgatory, be it observed, is only a *temporary* residence, in which none remain for ever.

Augustine (A.D. 395) writes thus : " This is what the furnace will do ; it will separate some to the left hand, and others it will refine, as it were, and place them on the right." Again, " It seems to be very manifest, that in *that judgment* some will be exposed to certain purgatorial pains." And further, " This fire denotes *the day of judgment*, which shall set apart carnal men to be saved by fire, and condemned to the fire." ³ Lastly, " In *the fire of the last judgment* they shall be cleansed, who offer sacrifices in righteousness. And after such purification we must believe that the just will have no sin. Moreover, because, after the judgment, when

¹ See Note R, p. 156.

² See Note S, p. 156.

³ See Note T, p. 156.

they who are worthy of this kind of purification shall have been purified by fire, there shall no sin at all be found in any of the saints; and they will thus offer themselves in righteousness, that such sacrifices should be in every way pure, and without any spot; they will be as in ancient days and in former years, when the purest sacrifices were offered in shadow (type) of this future."¹

Theodoret (A.D. 423) having explained what is intended by gold, silver, and precious stones, in 1 Cor. iii. 10—15, observes that "the difference of these materials will be tried, not in this world, but in the next: for, says the Apostle, the day, i. e. *the day of judgment*, shall declare it." His comment on the following verse runs thus: "In *the day of the Saviour's appearing* there will be strict examination and inquiry; and upon those who have lived well, the effect of the fire will be as upon gold and silver, to render them more brilliant; but the workers of iniquity will be consumed as wood, hay, and stubble."²

Hilary (A.D. 430) does not even exempt the Virgin Mary from the probatory flames. "How," he asks, "can that judgment be desirable in which that inevitable fire must be endured, and those severe punishments undergone for expiation of the soul from sins? A sword shall pass through

¹ See Note U, p. 157.

² See Note X, p. 157.

the soul of the Blessed Mary, that the thoughts of many hearts may be revealed. If, therefore, the blessed Virgin herself must come into the severity of judgment, who shall dare to desire to be judged by God ?"¹

From these quotations, to which many more might be added from other Fathers, it is evident that the belief of *a probatory fire*, through which *all mankind must pass at the day of judgment*, was very prevalent in the early days of the gospel. Into the truth or falsehood of this opinion it is not now necessary to inquire. Suffice it to say that this idea is universally rejected by the best divines of modern days. It was necessary to advert to the fact of its existence in those times, previous to the examination of the passages which Romish writers so confidently adduce from the primitive Fathers in support of the doctrine of Purgatory ; with which, it will be seen at once, that they have nothing whatever to do.

Taking the Fathers in chronological order, the first authority which is adduced in favor of the disputed dogma of Purgatory, is TERTULLIAN (A.D. 200). The passage is not cited by all the advocates of the doctrine, but those who make use of it have adopted the following version, which, for the present, it will be necessary to retain.

¹ See Note Y, p. 157.

“ Since we understand that prison, which the Gospel indicates, to be the lower regions ; and since we interpret the ‘ last farthing ’ of every small fault to be there expiated by a delay of the resurrection ; no one will doubt that the soul *pays something* in the lower regions, without a plenitude of the resurrection by the flesh also.”¹

Hence the Romanists infer Tertullian’s belief that departed souls are detained in prison in a state of suffering ; of course, identifying this prison with Purgatory, and regarding the tortures there endured as an expiatory medium for preparing the unfortunate sufferers for heaven. It is, however, obvious to mark, that whatever Tertullian intended by “ expiation,” it was, according to the above version, to be effected *by a delay of the resurrection*, not by *fire*, which is generally, if not universally, received to be the agent of torture in the sulphureous region of papal Rome.

From a survey of his whole argument, it would appear that Tertullian is combating an opinion of certain heretics in his day, involving the twofold error, that the soul at death went at once into the immediate presence of God, and, consequently, that there was no need of a resurrection of the body, inasmuch as a fulness of bliss was enjoyed without the occurrence of that great event. With respect to these combined errors, Justin Martyr observes that those “ who deny the resurrection of the dead,

¹ Husenbeth, p. 557. Norwich, 1836. See Note Z, p. 157.

affirming that, as soon as men die, their souls are taken up into heaven, are not to be received as Christians."¹ Irenæus also rejects the opinion as heretical:² and Tertullian contends that not only will there be a resurrection of the body, but that no soul will participate in perfect happiness until the accomplishment of that mighty work of God; that previous to this event the soul will not sleep, but remain in a state of consciousness; and that, as the uttermost farthing will be required of every offender, the soul will be occupied, in this intermediate state, *with reflections upon every small fault committed during life*, and suffer more or less from the consciousness of deserved punishment, until it shall be reunited with the body at the resurrection.

It is evident that he is here speaking of no other place than *Hades*, or the common receptacle of good and bad men between death and the resurrection. By the "prison mentioned in the Gospel," he observes, "we understand the lower regions (inferos);" and in the beginning of the chapter he had written thus: "Are all souls, then, you would ask, in the lower regions (penes inferos)? Whether you assent to it or not, there are there both punishments and refreshments; you have both the poor and the rich man;"³ in allusion to the parable of Dives and Lazarus.

The passage is doubtless obscure, though not

¹ See Note AA, p. 158.

² Irenæus, lib. v. c. 31.

³ See Note BB, p. 158.

more so than is generally the case with this difficult writer; but the correct version, as supported by the general tenor of the context, seems to be this: 'Since we understand the prison, indicated in the Gospel, to be the lower regions, and interpret the last farthing to mean every small fault which is to be there expiated in the delay of the resurrection, no man will doubt that the soul is capable of some reflection [*animam aliquid pensare*,—that it can weigh, or meditate upon, past occurrences]¹ in those lower regions, until the flesh also participate in the fulness of the resurrection.'

Even the Romish annotator, Le Prieur, understands "IN *mora resurrectionis*:" and, while he sees in the argument a clear reference to the pains of Purgatory, attempts to excuse the manifest inconsistency of Tertullian, upon the grounds that hitherto the Church had come to no decision on the subject.² Pamelius also includes the passage among the *Paradoxa Tertulliani*.³

But to set the matter entirely at rest, it will suffice to adduce a few quotations from Tertullian himself, which are altogether subversive of the

¹ For attributing to *pensare* its more usual sense, if any authority is necessary, the following examples may suffice:—Q. Curt. vii. 8. 2: *Ibi sine arbitris singula animi consulta pensando*, noctem vigiliis extraxit. iii. 6. 5: *Quicquid aut metus aut spes subjecerat, secreta estimatione pensabat*. viii. 2. 29: *Cum hostis vires suasque pensaret*.

² See Notes b and d, pp. 306, 307. Ed. Paris, 1664.

³ Nos. 8 and 9. Ed. Paris, 1664.

doctrine of Purgatory. According to the Romish creed, martyrs, and certain others, go directly to heaven : but there is a passage in this very tract under consideration, which shews that no soul whatever, not even that of Christ himself, has avoided, or can avoid the intermediate state, of which he is speaking. "If Christ," says he, "being God, yet because he was man likewise, died, and was buried according to the Scriptures, and satisfied this law also, by submitting to this condition of human death in the lower regions (*apud inferos*): and if he did not ascend into the heaven above, before he descended into the earth beneath, that he might there consort with the Patriarchs and Prophets: you are required to believe in a subterranean region of Hades (*inferorum*), and to repel those with contempt, who proudly imagine that the souls of the faithful are too good for the lower regions; those servants above their Lord, and disciples above their master, who disdain, it may be, to receive in Abraham's bosom the consolation afforded by *expecting the resurrection*."¹

At the end of this same chapter he speaks of a treatise on "Paradise," now no longer extant, in which he maintained that "*every soul is kept apart in the lower regions, until the day of the Lord*:"² and he subsequently concludes "that the soul is both punished and cherished in the lower regions,

¹ See Note CC, p. 158.

² See Note DD, p. 158.

in the interval of its separation from the body, *during the expectation of its final doom.*"¹

"We affirm," says he, in another of his works, "that you abide, after the extinction of life, in expectation of the day of judgment, and are doomed, according to your merits, to torment or refreshment, *in either case everlasting.*"²

Again, in his fourth book against Marcion, he speaks of Abraham's bosom as a place, "in which refreshment is afforded to the souls of the righteous, *until the consummation of all things shall complete the general resurrection with the fulness of reward.*"³

Although it will not be affirmed that Tertullian is always uniform and consistent in his opinions and views respecting the state of the soul after death, it is very clear from these passages that his idea of an intermediate state was perfectly distinct from that of the Romish Church. We observe, he affirms, that *all souls* remain in the intermediate state *until 'the day of the Lord,'—the general resurrection of the dead*: that the *only suffering*, to which the soul is subject in its separate state, arises from *the awful forebodings of its future destiny*; and that the torment or refreshment experienced by each soul is *everlasting*: all which is directly at variance with the opinions of Papists respecting Purgatory, according to the analysis already given.⁴ The testi-

¹ See Note EE, p. 158.

² See Note FF, p. 158.

³ See Note GG, p. 159.

⁴ See pages 4, 5.

mony of Tertullian, therefore, is vainly alleged in favor of the ideal fire of the Romish creed.

The next authority adduced is ORIGEN, the learned catechist of Alexandria, who flourished A.D. 230. But as this author wrote in Greek, and as the quotation made by the Romanists is not only very brief, but evidently exhibited in a Latin version, which rather resembles a paraphrase than an accurate rendering of the original; it will be as well, in order to ascertain more correctly the writer's meaning, to give the passage at length in a literal translation from the Greek itself. The comment is upon Jeremiah xvi. 18.

“ If we depart this life having sins, and having also virtues, shall we be saved on account of our good deeds, and absolved from transgressions knowingly committed; or shall we be punished on account of our sins, and receive no reward whatever for our virtues? Neither of these alternatives is admissible. For I say that to be recompensed for our good actions, and not for our evil ones, suits not with the will of God to purify [us], and to extirpate iniquity. For suppose that you have built upon the foundation, *i. e.* upon Jesus Christ, in whom you have been instructed, not only gold, and silver, and precious stone:—suppose that you have indeed gold, be it much or little, and that you have silver and precious stone:—but suppose,

I say, that you have not these alone, and that you have also wood, hay, and stubble; what do you expect will be your condition after your departure out of this life? Think ye that you will enter into the holy places with your wood, and with your hay and stubble, and so pollute the kingdom of God; or that on account of your hay, wood, and stubble, you will remain in the fire and receive no recompense for your gold, and silver, and precious stone? Neither is this reasonable."

"What then follows, in the first place, that you will receive on account of your *wood*? It is manifest that there is a fire which will consume the wood, and hay, and stubble; for *our God* is *verily* (τῇ οὐσίᾳ) said, by those who are able to understand, to be '*a consuming fire*.' Now the prophet, when he says that *God* is '*a consuming fire*,' is silent as to what he consumes, and leaves us to infer from the observation, '*that he is a consuming fire*,' that there is something to be consumed. What is it then which is to be consumed? Surely he would not destroy that which [is made] after his own image and likeness, but the hay which is built upon it,—(*i. e.* upon the foundation,)—the wood which is built upon it, the stubble which is built upon it. The place was very difficult of interpretation. There were promises, and, after these promises, he says, '*I will first reward them double for all their sins*.' Necessarily he adds '*in the first place*,' for he first distributes the

wages of iniquity, and then the rewards of righteousness.”¹

After carefully perusing the whole of this Homily, in order to trace the connexion of the author’s reasoning, it may fearlessly be asserted, that it contains not a single word, which bears in the remotest degree upon the Romish Purgatory, wherein mankind, between death and the resurrection, are doomed to satisfy God’s avenging justice for their venial sins; that is, those frailties, for which, according to papistical belief, the Saviour could not, or did not deem it necessary to atone. Dr. Wiseman, and Messrs. Berington and Kirk, have the following clause in their translation,—“It remains then that *you* be committed to the fire:”² of which there is not one word in the original.

Whatever be the *nature* of the trial to which Origen here alludes, he doubtless indicates the probatory fire *at the day of judgment*, of his belief in which, sufficient examples have already been produced from his works.

It seems to have been the main object of the passage to shew, that, at the last great day, the good deeds of men, in whatever degree they may have prevailed, shall not pass unrewarded; nor their *evil* ones unpunished;—that as even the best of men have necessarily some “wood, hay, and

¹ See Note HH, p. 159.

² Lecture xi. vol. ii. p. 60. The Faith of Catholics, p. 359. London, Booker, 1830.

stubble," some sins from which they must be purified before they enter heaven, so God, who in his general dealings with sinful men, will have them to repent before their sins can be blotted out;—who requires a contrite heart and a broken spirit before he imparts the joys of his salvation;—who is said first "to kill," and then "to make alive;" "to wound," and then "to heal;" to "make sore," and afterwards "to bind up;"—will first purify them with that searching fire which shall try every man's work, before he admits them into the eternal mansions of blessedness. It is not necessary for our purpose that the reasoning should be correct. It is amply sufficient to prove that the writer's argument in no way supports the Romish doctrine of Purgatory.

In the latter part of this Homily he says, "If my sin had been written with ink, I might have blotted it out; but it is written with an iron pen, it is written with an adamantine nail, it is written on the tablet of my heart, that I may *go to the judgment-seat*, and that prophecy may be fulfilled which saith, There is nothing hid which shall not be known. And *all shall read* the marks of my sin engraven in my breast and in my heart. For the Lord will come, and both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. But to whom will he make them manifest? To all those who by means of their purification shall see the sins of the sinner,

in order that sinners may arise to shame and everlasting contempt.”¹

Here reference is expressly made to the *day of judgment*, when sin will be made manifest at the appearance of the Saviour. Not one syllable is there respecting purification between death and the resurrection; and though the writer speaks plainly of *punishment* inflicted by God, he is altogether silent with regard to any *satisfaction* on the part of man. As if, indeed, we were not to be left in doubt as to his meaning, in his work against Celsus,² he has twice quoted the passage from the Epistle to the Corinthians,³ to which he manifestly alludes in this Homily,—once with Deut. iv. 24 and Mal. iii. 2; and, again, with Mal. iii. 2 alone,—with special reference in both cases to *the day of judgment*.

It is further remarkable that *God himself*, not Purgatory, is here said to be the fire which shall consume the wood, hay, and stubble; and that this fire will be applied, not to his *creatures*, but to their *works*. But the “fire of Purgatory,” says Bellarmine, “is a true and real fire, which cannot consume *works*, inasmuch as they are transitory actions, which are continually passing away, and have already passed.”⁴

¹ See Note II, p. 160.

² Origen contra Celsum, lib. iv. sec. 13, and lib. v. sec. 15, vol. i. pp. 509, 588. Paris, 1733.

³ 1 Cor. iii. 10, 15.

⁴ See Note KK, p. 160.

Now, whatever Origen may have intended by the fiery trial, to which every man will be exposed at the judgment-day, it will be evident, from the following quotations, that he had no notion of a *material* fire. "God," says he, "will consume as a fire the works of wickedness, as well as the things which are *figuratively* called wood, hay, and stubble."¹

Again, "If any one can shew that the building of the wicked is to be understood in a corporeal sense, it is evident that a material and sensible fire must also be intended: but if, on the other hand, the works of the wicked are called 'wood, hay, and stubble' in a figurative sense, does he not thereby indicate the nature of the fire which is to consume them? 'For the fire,' says the Scripture, 'will prove every man's work, of what sort it is.'"² In other passages, he explains this fire to mean *remorse of conscience* and *vexation of spirit*.³

If, indeed, Origen were speaking of the fancied fire of the Latin church, he was bound, as a faithful witness to the truth, to advert to the proposed means of deliverance, to "the prayers of the faithful, and the acceptable sacrifice of the mass," by which the consumption of the wood, hay, and stubble may be hastened. Now, on this point, he has not a word, nor a hint of any thing beyond the mere mention of the probatory fire which, accord-

¹ See Note LL, p. 160.

² See Note MM, p. 160.

³ Dupin's Eccles. Hist. tom. i. fol. 110. Ed. 1696.

ing to his view, will take place at the day of judgment. The very confession, that the text of Jeremiah upon which he is dilating is "difficult of interpretation," is, moreover, a proof that he is offering his own *private* exposition, and not insisting upon an undisputed dogma of the Church.

In a word, the testimony of Origen may be dismissed with the conviction, that the Romish Purgatory was as far from his thoughts as the burnings of Mount Ætna or the flaming eruptions of Vesuvius.

The next Father whose testimony is alleged in favor of the existence of Purgatory is ST. CYPRIAN, Bishop of Carthage, about A.D. 248. His works are said to contain numerous passages confirmatory of the doctrine; but one alone is quoted, and it is to the following effect: "It is one thing to be waiting for pardon; another to attain to glory: it is one thing to be sent to prison, not to depart thence till the payment of the uttermost farthing; another to receive at once the reward of faith and virtue: it is one thing to be cleansed by protracted torments for sin, and to be purified for a long time in the fire; another to have wiped away all sins by suffering. Lastly, it is one thing to be in suspense as to the sentence of the Lord in the day of judgment, another to be immediately crowned by him."¹

¹ See Note NN, p. 161.

Upon these words great stress is laid, as "describing the difference between some souls which are immediately admitted into heaven by suffering martyrdom, and others which are detained in Purgatory."¹ Now, from the readiness with which assent is yielded to the sad perversions of Scripture, and also to the gross misapplication of the words "fire" and "prison," which have been already noticed, it is possible to conceive that an illiterate member of the Romish Church may be induced to admit the allusion in this passage to his dreaded ordeal: but that Prelates of that Church, who, possessing such a knowledge of ecclesiastical history as their profession would seem to require, have dispassionately read the writings of this Father, and especially the Epistle from which this quotation is made, should so interpret it, argues a want either of good faith or sober judgment, for which it is not easy to account. An attentive examination of the whole Epistle will clearly shew that St. Cyprian is describing the fiery trial of church discipline, which awaited the *lapsed Christians* before they could be readmitted into the communion of the faithful. But, in order to a thorough elucidation of the language here employed, it may be convenient, as well as interesting, to give a brief sketch of the penance exacted from these delinquents.

¹ Dr. Milner's *End of Religious Controversy*, p. 370.
The Faith of Catholics, p. 357. London, 1830.
Husenbeth's *Faberism Exposed*, p. 561. Norwich, 1836.

In the primitive Church the disciples of Christ were watchfully jealous of the honor of their religion, insisting upon the strict observance of the laws which enforced a total renunciation of every sin, by which their holy cause might be dishonored or impeded. Now the great offence to which the new converts were most sorely tempted, in order to avoid the frequent and severe persecutions which a profession of Christianity induced, was *Idolatry*; either in the more direct form of sacrificing to the heathen gods, or less openly in eating things offered to them. Some indeed went even yet farther, and apostatized from their newly-embraced religion altogether. Others again took a middle course; and, anxious to avoid the tortures which awaited those who refused to deny the faith, though desirous, at the same time, of holding fast their profession, compromised their principles by a corrupt compact with the heathen magistrates. They purchased a *Libellum*, or certificate of exemption from the necessity of sacrificing. Hence they were called *Libellatic Christians*.¹ And St. Cyprian speaks of these nominal professors, who had not the courage to suffer for the sake of Christ, as guilty of a virtual denial of their Lord and Saviour.

The punishment inflicted upon such offenders was severe in the extreme. They were immediately excommunicated; and, while under this

¹ Mosheim, Eccles. Hist. cent. iii. pt. i. ch. ii. sec. 3, 4, and note.

sentence, were said to "be bound," to be "put out of the Church," to be "cast out of the congregation." Before the penitent was again permitted to partake of the ordinances and privileges of Christianity, he was obliged to undergo some ecclesiastical penance, varying in severity according to the magnitude of his offence, and continuing for two, three, ten, fifteen, twenty, thirty years, and sometimes even for life. In certain cases, indeed, the sentence was not remitted even at death, but the sinner was left to the judgment of God, as alone able to decide in a case of more than ordinary aggravation.

During their time of public penance, the lapsed were rigidly excluded from public worship, and all the privileges of the faithful. They were clothed in sackcloth; submitted to long fasts and painful mortifications; and, casting themselves in tears at the feet of the presbyters, manifested all the outward signs of grief and contrition. Not content with this amount of suffering, Novatus, a presbyter of the African Church,—whom Cyprian has severely reproved for his enormities,—and Novatian, a presbyter of Rome, declared that those, who through fear of persecution had lapsed from the faith, were not to receive absolution; and that "there remained to them no hope of salvation, even if they truly repented, and made a full confession of their sins."¹

¹ See Note OO, p. 161.

An opinion so monstrous gave rise to fierce controversy, and the decision of a Council consisting of sixty bishops, and more than as many presbyters and deacons, which was held at Rome about A.D. 250, formally condemned it. The penitential discipline was still retained, but its severity might be mitigated, at the intercession of martyrs and confessors, from whom the excommunicated obtained letters of reconciliation; or even wholly remitted by the authority of the bishop.¹ At length, however, these letters of reconciliation were so multiplied, and the indulgence became so much a matter of form, as not only to hold out a sort of encouragement to crime, but to excite apprehension in the rulers of the Church that many, who would otherwise be ready to lay down their lives for the sake of Christ, might be induced to withhold their testimony to the truth.

It was to combat this Novatian error that St. Cyprian wrote his Epistle to Antonian. He contrasts the penitent with the martyr; and, comparing the severity of the penance which the Church requires, with the short suffering and the sudden glory of martyrdom, he considers the condition of the latter far more blessed than the former. "The martyr," says he, "is immediately received into Paradise;" his glory, his reward, and his crown

¹ So far indeed was the Novatian doctrine disapproved, that the Council of Nice (A.D. 325) ordained, that communion should not be denied to penitents at the hour of death.

are secure: while the penitent, who has been guilty of renouncing, or of compromising, his faith, must wait in anxious suspense, as to the extent and issue of his penance. "It is one thing," he remarks, "to be shut out of the Church, to be thereby prohibited from holding communion with the faithful, and to be deprived of every spiritual consolation which religion affords, until the utmost farthing is paid,—until every iota of the penance awarded be endured,—and another thing to enter instantly, as do the martyrs, into heaven. It is one thing to suffer this fiery trial in the flesh for ten,'twenty, or thirty years, and another to wash away all sins at once by the baptism of martyrdom."

Such is the meaning of St. Cyprian: and, indeed, it is the interpretation freely admitted by one member of the Romish Church,¹ with the somewhat reluctant acquiescence of others;² so that the fire, of which he here speaks, is the affliction, the punishment, which the lapsed were to suffer, ere they were sufficiently purified for readmission into

¹ Rigaltius. It may be remarked that instead of *diu igne* many Manuscripts read *divinè*; whence Bishop Pearson, the learned Editor of the Oxford Edition of Cyprian, 1682, has a very probable conjecture, that the true reading is, with the insertion of a single letter, *diutine*. If this be correct, we not only get rid of the notion of fire altogether, but keep up a unity in St. Cyprian's discourse, which is otherwise unnecessarily and abruptly broken by speaking of the dead.

² Dr. T. Butler on "The Truths of the Catholic Religion," vol. ii. p. 262. London, 1838. Husenbeth's "Faberism Exposed," p. 562. Norwich, 1836.

the bosom of the Church. Had there been any real difficulty in the matter, the words subjoined to the passage under consideration, which Romish controversialists find it sometimes prudent to omit, would at least remove it, so far as it bears upon the present inquiry. Cyprian adds, "It is one thing *in the day of judgment* to be *doubtful* as to the sentence of the Lord," as would be these penitents, "another to be immediately crowned," as would be the martyrs. According to the notion of the Popish creed, these words cannot possibly apply to souls in Purgatory, which, in the day of judgment, will have been abolished. Besides, the souls in that dungeon are not in a *doubtful* state; they have *no anxiety* about their future sentence; but are as certain of final salvation, after they have satisfied God's justice by the sufferings there endured, as if they were already in glory.¹

Nor is this all. There are numerous passages in the writings of Cyprian which are directly opposed to the doctrine in question, and so utterly irreconcilable with the Romish view of the quotation which has passed under review, as to prove that, without the most glaring inconsistency and self-contradiction, this justly celebrated writer cannot possibly have lent it his support. Indeed, to demonstrate his utter ignorance of the existence of a Purgatory, in which human souls are purified

¹ See Art. XII. p. 5.

between death and the resurrection, it will suffice to make a few extracts from his work upon Mortality, which was written,—not for martyrs, nor for those who might depart immediately after baptism or priestly absolution,—but generally for the comfort of the sick and the dying in the time of a great plague, which devastated Carthage during his episcopacy.¹

“It is for him to fear death, who is unwilling to go to Christ. It is for him to be unwilling to go to Christ, who does not believe that he begins to reign with him, as it is written, ‘The just shall live by faith.’ If thou art just and livest by faith, if thou truly believest in God, why, as about to be with Christ, and resting secure of the Lord’s promise, dost thou not embrace the message by which thou art called to Christ, and rejoice that thou art freed from the devil?” “Simeon said, *Lord, now lettest thou thy servant depart in peace*; attesting and proving that we, the servants of God, then have peace, then enjoy free and tranquil repose, when, being delivered from the troubles of this world, we seek the haven of eternal rest and safety, and, victorious over death, enter into immortality.” “You must not suppose that there is a like end to the good and the bad. The righteous are called to refreshment, the wicked are hurried away to punishment; protection is instantly given to the

¹ Mosheim, Eccl. Hist. cent. iii. pt. i. ch. ii. sec. 5.

faithful, and pain to the perfidious." "Let us welcome the day which brings every man to his home; which, having taken us hence, and loosed us from the snares of the world, restores us to Paradise, and the kingdom of heaven."¹

Thus again this Father writes to Demetrian: "Though it be at the end and close of this mortal life, ask pardon for your sins; and supplicate the true and only God by confession and faith in the acknowledging of him. Forgiveness is vouchsafed to him who confesses; and, through the divine goodness, salutary indulgence is granted to him who believes, and in death itself he passes to immortality." "While it is yet in your power, and while yet a spark of life remains, we exhort you to make your peace with God." "When once we have departed hence, there is no more place for repentance, neither any means of satisfaction. It is here that life is either lost or secured."²

Surely these passages, and others to the like effect, are decisive against those who would make St. Cyprian contradict himself in order to obtain his sanction to the doctrine of Purgatory. The encouragement offered is, that *whoever* confesses his sin and believes, is forgiven; and in death passes, not into a fire,—*that* surely could be no reward, no blessing, no encouragement to confess and believe,—but into immortality, where the sorrow and the

¹ See Note PP, p. 161.

² See Note QQ, p. 161.

sighing of the truly repentant will for ever cease. And the exhortations to serve God in this world are evidently made with a view to impress the heart, that, if we comply, no further infliction or trial can await us in that which is to come. It is a fact as clear as the light of the meridian sun, that he is perfectly innocent not only of the advocacy, but of the knowledge of this purifying medium for privileged transgressors.

ST. BASIL, Bishop of Cesarea in Cappadocia, A.D. 370, has the following passage, which has been brought forward in defence of the purgatorial fire.¹ Commenting on the words of Isaiah, chap. ix. 19, "Through the wrath of the Lord is the land burned," he observes: "The things which are earthly are given up to a punishing fire, for the benefit of the soul, according to the saying of the Lord: 'I am come to send fire on the earth; and what will I if it be already kindled?'" On the next clause, "The people shall be as the fuel of the fire," he adds, "This is not a threat of extermination, but it denotes purification; and thus the Apostle declares, 'If any man's work burn, he shall suffer loss, but he himself shall be saved, yet so as by fire.'"²

It is not easy to affix any precise meaning to this

¹ Dr. Wiseman, vol. ii. p. 60.

Faith of Catholics, p. 360. London, 1830.

² See Note RR, p. 162.

passage, but it is only necessary to consult the context, both of the prediction and the comment, in order to perceive that the Prophet and the Father have simply in view the afflictions and judgments, which God was about to bring upon the Israelites *in this world*, for their pride, hypocrisy, and impenitence : which afflictions and judgments are the punishing or purifying fire, the τὸ καθ' ὅριον πῦρ, whereby their reformation was to be effected.¹

That this writer entertained no notion of a Romish Purgatory, through which all mankind, with a few special exceptions, pass between death and the resurrection, a few citations from his works will amply testify.

In his comment upon Ps. xv. 1, he says, "It is fitting that he who liveth in the flesh, should be as a sojourner ; but that, departing out of this life, he should be *at rest in his own abode*."²

In another place he observes, that "this present life is a state of penitence, the next of retribution ; here we must labor, there we receive our wages ; this is a life of patience, that of consolation."³

Again : upon Psalm cxiv. 7, he observes, that "*everlasting rest is apportioned to those who strive lawfully in this life* : not given in payment as for a

¹ In further proof of what Basil really means by the καθ' ὅριον πῦρ, see his comment on Esai. vi. 6, p. 988, B ; and x. 16, p. 1052, D. Paris, 1718.

² See Note SS, p. 162.

³ See Note TT. p. 162.

debt of works, but awarded by the grace of a bountiful God to them that trust in him.”¹

Surely this *rest*, this *reward*, this *consolation*, are strangely at variance with the idea of tortures which exceed the severest infliction of human suffering,—of pains, which equal those of hell, except in duration.

From GREGORY, Bishop of Nyssa, A.D. 371, the two following passages are adduced in proof of the existence of this purgatorial fire.²

“A man is cleansed either in this life by prayer and philosophy, or after his removal hence by the furnace of purifying fire.”

Again: “Knowing that after the departure out of this body, the difference between virtue and vice will be seen in the impossibility of partaking of the divinity, until the purifying fire have cleansed the soul from the stain with which it is infected.”³

Admitting that these are really the words of the Father to whom they are attributed, it is somewhat startling to find them quoted by the Romanists in favor of their Purgatory, since it must then be acknowledged that Gregory, like Origen, believed in the eventual purification of all the damned, whether men or devils, in order to their final salvation.⁴

¹ See Note UU, p. 162.

² Faith of Catholics, p. 363. London, 1830.

Dr. Wiseman, vol. ii. p. 61.

³ See Note XX, p. 163.

⁴ See Note YY, p. 163.

This doctrine was condemned by Epiphanius, Jerome, Augustine, and the fifth General Council; and unless the Romish Church of modern date differs much from what it was in the time of the Bishop of Nyssa, it savors somewhat of heresy to claim him as an advocate in her behalf.

There is reason, however, to believe that these passages were foisted into the works of this Father by some of Origen's disciples, who had imbibed the erroneous principles of their teacher. Photius mentions a book written by Germanus, Patriarch of Constantinople, in the seventh century, in which it is stated that the writings of Gregory of Nyssa were free from the errors of Origen, "although attempts had been made to corrupt the wholesome doctrine of this Father, either by spurious additions, or by the violent perversions of his orthodox reasonings."¹ Indeed, Tillemont has quoted several passages of his works which are directly opposed to the tenets of Origen:² and the fifth General Council, which expressly condemned these tenets, selected Gregory of Nyssa as one of the authorities upon which they proposed to ground their decisions;³ a selection which is alto-

¹ See Note ZZ, p. 163.

² *Mémoires pour servir à l'Histoire Ecclésiastique*, tom. ix. part ii. art. 15, p. 1084. Bruxelles, 1728. See, among other places, Greg. Nyss. *Oratt. funebb.* in Pulcheriam et Placillam, tom. iii. pp. 517—529.

³ *Concil. Labb. et Cossart.* tom. v. col. 425.

gether at variance with the supposition that he had maintained the very doctrines which it was in contemplation to repudiate.

With respect to the particular passages under consideration, Tillemont observes, that "they are very beautiful, if understood in relation to Purgatory; but they seem rather to point to that *general purgation of all men*, which is attributed to the followers of Origen; and to one of them, at least, it seems impossible to affix any good sense."¹ Dupin, another writer of the Romish communion, remarks, that "Gregory has followed and imitated Origen in allegory; and there are even found in his works some of the errors of that author concerning the nature of souls, and the end of the pains of the damned; but he explicitly rejects and refutes them in other places. It is therefore highly probable that the passages which contain those errors of Origen are spurious."²

In fine, it is the opinion of a celebrated divine,³ that the tamperings of the Origenist heretics with the works of this writer are nowhere so palpable, as in the particular oration from whence the passages above cited are produced. No weight, therefore, can be attached to the testimony adduced as from Gregory of Nyssa in favor of the doctrine of Purgatory. If the opinions, maintained in the passages quoted, were really his own, they are

¹ See Note ³A, p. 163.

² See Note ³B, p. 164.

³ Cellier, tom. viii. p. 365.

referred, even by approved writers of the Romish communion, to the errors of Origen ; and if falsely ascribed to him, which seems to be the true state of the case, they become utterly valueless in respect of Patristical authority.

Another author in high repute among the Romanists is ST. AMBROSE, who was Bishop of Milan about A.D. 374. It is affirmed that there are "throughout his works innumerable passages"¹ corroborative of a purgatorial state ; but two only are produced, those which refer to prayer for the dead being totally inadmissible here. One is taken from his comment upon the passage in the first Epistle to the Corinthians, to which attention has already been frequently directed. "To suffer loss," says he, "is to suffer pain ; for who that is in pain does not suffer loss ? Nevertheless, he will be saved, as the Apostle affirms, though his bad doctrine shall perish ; and he adds, *Yet so as by fire*, in order that his salvation may be understood to be not without pain. Thus he shews that he will be saved indeed, but that he will undergo the pain of fire, so as to be purified, and not punished like unbelievers with everlasting fire."²

In the first place, it is not clear that this work upon the Epistles of St. Paul was written by

¹ Dr. Wiseman, vol. ii. Lect. xi. p. 62. Faith of Catholics, pp. 363, 364.

² See Note ³C, p. 164.

St. Ambrose. St. Augustine ascribes the production to Hilary the Deacon, who was a Luciferian heretic of the fourth century, and inclined to the Pelagian heresy.¹ The same is confirmed by *Du Pin*.² And the Benedictine Editors have also placed it among the works falsely attributed to this Father. Of whatever value, therefore, this testimony may be, it is only that of a heretic, and not, as alleged, that of St. Ambrose.

It does not, however, appear whether this writer meant that the fiery trial will be undergone in *this world*, or in *the next*. If he intended that it would be endured in this life, it does not bear upon our argument; and if in the next, it doubtless must be referred to Origen's opinion of the probatory fire at the day of judgment. In order to shew that it has nothing to do with the views of St. Ambrose, it is only necessary to select a few passages from numerous others of a like character, with which his writings abound. Upon the declaration of David,³ that "he who considereth the poor shall be blessed upon earth," Ambrose remarks, "The Psalmist has well added *upon earth*; for if he be not cleansed *here*, he cannot be clean *there*."⁴

¹ August. ad Bonifacium, lib. iv. c. 4. See Hieron. contra Luciferianos. August. de Hæresi, c. 71. Mosheim. Cent. iv. Pt. 2. c. 3. sec. 20. Concil. Trid. sess. vii. can. 12. sess. xxiii. can. 4.

² Cent. iv. tom. ii. pp. 189, 232, 234. Paris, 1696.

³ Psalm xli. 2. (Psalm xl. in Ambrose).

⁴ See Note ³D, p. 164.

Again, in his treatise on the advantage of death, where he is speaking of all the faithful, and not of the special privilege of saints and martyrs, he says, "Death is the dissolution of soul and body;" and then asks, "What is the effect of this dissolution, except that the body is dissolved and at rest, and that the soul is set free, and translated¹ to its repose, which, if she be pious, will be with Christ?"¹

In the fourth chapter, he observes, "that in every way death is a blessing, and as it were, a port after a storm. As it finds us, so are we reserved for judgment." He then adds, that by means of death "we pass from corruption to incorruption; from mortality to immortality; from trouble to repose."²

Again, in the eighth chapter, he remarks, "that, whereas fools fear death as the greatest of evils: wise men desire it as *a rest after labor and the end of sorrows*."—"Death is the completion of service, the end of our trading, the gift of manumission."—"Death is not a grievous dissolution, inasmuch as *to depart and to be with Christ is far better*."³

Hence it was, he also observes, "that the holy David was desirous to depart out of this state of pilgrimage, saying, 'I am a stranger with thee, and a sojourner, as all my fathers were.' Therefore, as a stranger, he hastened to that common

¹ See Note ²E, p. 164.

² See Note ²F, p. 165.

³ See Note ²G, p. 165.

country of all saints, seeking that those sins, which contaminated him while abiding here, should be remitted before his decease.”¹

Having enumerated the joys of the righteous after death, he assigns the following as some of the reasons of their blessedness: “They have overcome the flesh, and are not entangled in its snares. They enjoy security, the reward of their diligence and innocence. They are not involved in any terrors and troubles, as the souls of the wicked are, *nor tortured with any remembrance of their vices.* They begin to be conscious of their repose, to foresee their future glory; and, soothing themselves with that consolation, *to rest tranquilly in their mansions, attended by guardian angels.*”²

In another work, he maintains that “Death is not an evil, inasmuch as it is *a refuge from all troubles and sorrows*, a sure haven of security, an *harbor of rest.*”³

In his observations upon Ps. cxviii. he expressly speaks of the time of purgation, and does not except even the highest saints from undergoing its ordeal. “There is,” says he, “a baptism *at the very entrance of Paradise*, * * * by which those who desire to return to Paradise may be purified; so that on their return they may say, ‘We have passed through fire and water.’ In this life through water; in the other through fire. Through water,

¹ See Note ³H, p. 165.

² See Note ³I, p. 165.

³ See Note ³K, p. 166.

that their sins may be washed away : through fire, that they may be burnt out. But what is more grievous, we endure the fire both in this life and in the next. And who is he, *who is not baptized in this fire ?* It is *neither Priest, nor Bishop, nor John the Baptist*. Now this cannot be said of that baptism which is administered by the Priests of the Church ; as our Lord himself testifies : since *this baptism is to take place when, the angels being sent forth to separate the evil from the good*, iniquity shall be burned in the furnace of fire, and the righteous shall shine as the sun himself in the kingdom of their Father. *Even though he were some saint, as Peter, or as John, he shall be baptized in this fire."*

Again, as if it were possible that those who had undergone this purifying might eventually be cast into hell, he remarks, " Though it were Peter, who received the keys of the kingdom of heaven, and who walked upon the sea, still must he say, ' We have passed through fire and water, and thou hast brought us out into a healthy place.' "

" He (still referring to St. Peter) shall be examined as silver ; I shall be examined as lead. If no silver is found in me, I shall be cast, alas ! into the lowest hell." ¹

To conclude with an exhortation from the work previously cited : " Relying," says he, " on these considerations, let us go boldly, when our day shall

¹ See Note ³L, p. 166.

come, to Jesus our Redeemer, to the council of the Patriarchs, to our father Abraham, to the society of saints, and to the assembly of the just. Let us go to that Paradise of pleasure, where there are no clouds, no thunder, nor darkness, but where the glory of God will shine forth alone.”¹

The other passage cited from St. Ambrose in support of Purgatory runs thus: “Knowing therefore that all the judgments of God’s justice will abide for ever, let us beware lest our works displease him, and we enter upon our everlasting doom. Neither, if we have done any good, let us relax from an indolence of spirit. *We must all stand before the judgment-seat of Christ*, that every one may receive what he hath done, whether it be good or bad.”² You observe that even Paul must stand *there*, as he himself asserts. Beware of wood, beware of stubble; *that you bear not with you to the judgment of God* what the fire will consume. Be careful lest, with one or two works which may be approved, you have in many brought cause of offence. ‘If any man’s work be burned, he shall suffer loss, nevertheless he himself may be saved by fire.’³ Whence it is inferred, that the same man is both saved in part, and condemned in part. Aware then that there are many judgments (or sentences?), let us examine all our works. Though a man be righteous, his loss is severe, and the burning of

¹ See Note ³M, p. 167.

² 2 Cor. v. 10.

³ 1 Cor. iii. 15.

some work is grievous ; but the punishment of the wicked is miserable.”¹

With reference to this citation, a slight examination of other passages in the context will demonstratively shew that this Father could not have alluded to the Romish trial by fire before the day of judgment. Even Bellarmine himself expressly declares that St. Ambrose’s interpretation of the very passage of St. Paul (1 Cor. iii. 15), as contained in this homily, and which the Romanists consider an impregnable barrier against Protestant incredulity, is utterly irreconcilable with its application to the doctrine, “because *heretics are not delivered* by means of purgatorial fire, but are condemned to eternal fire.”²

Indeed, throughout the whole of the homily, St. Ambrose never speaks of the soul in a disembodied state, and never in reference to the period between death and the resurrection. And it is somewhat remarkable, as above noticed, that the Benedictine editors of St. Ambrose reject the work in which the passage is contained as altogether spurious.³ That Ambrose believed in the probatory fire, which it was then supposed would try every man at the day of judgment, it is not denied : but if for a moment it could be supposed that he maintained the Romish doctrine of

¹ Faith of Catholics, p. 363. London, 1830. See Note ³N, p. 167.

² See Note ³O, p. 167.

³ See Note ³P, p. 168.

Purgatory, he would justly be denounced as an incompetent witness, in consequence of the direct contradictions which his writings would then contain.

ST. JEROME flourished about A.D. 392. In order to enlist him in the cause of their favorite dogma, the Romanists¹ refer to a passage in his commentary upon Isaiah. "As we *believe* (*credimus*) in the eternal torments of the Devil, and of all cast off and impious men, who have said in their hearts 'there is no God,' so in regard to those who, though wicked, are nevertheless Christians, and whose works will be proved and purged by fire, we *suppose* (*arbitramur*) that the sentence of the judge will be lenient and tempered with mercy."²

From the use of the two words in this passage, which are respectively translated *believe* and *suppose*, as well as from the general tenor of the context, it is manifest that the former indicates an established article of faith; whereas the latter is far less emphatic, and expressive rather of an *opinion*, than a received dogma of the universal Church. It appears moreover that the day of Judgment is distinctly marked out in the allusion to the sentence of *the Judge*, and his merciful dealing with less hardened transgressors. The Father is writing upon the words, "their worm shall not

¹ Dr. Wiseman, vol. ii. p. 62.

² See Note ³Q, p. 168.

die, neither shall their fire be quenched," which but ill accord with the *temporary fire* of Purgatory.

According to the notion entertained of Purgatory, it should seem that the Judge has little to do with the persons there impaled; by whom a certain satisfaction must be made, and a degree of punishment endured, from which they will be delivered when the debt is paid, and before the final judgment. Here, however, the temporary pains of Christians are contrasted with the eternal torments of the damned, to which they will not be consigned until the sentence be passed upon them at the last day. The word *proved* (*probanda*) is also totally inapplicable to Purgatory, and shews that the Father's thoughts were solely directed to the *probatory fire*, by which, in common with his contemporaries, he supposed that Christ's coming to judge the world would be signalized. This view of the passage is confirmed by Sixtus Senensis, an able writer of the Church of Rome :¹ and indeed the whole tenor of Jerome's comment on the text before him, points distinctly to the final consummation of all things, when, according to his view of the case, every Christian who has not denied the faith, will be purged from his sins, whatever may have been their magnitude. The truth of this doctrine, it is unnecessary to investigate. Suffice it to observe, that it was repudiated by

¹ See Note ³R, p. 168.

St. Augustine,¹ and has been rejected by the Church as utterly untenable.

But as facts are stubborn arguments, it will be proper to pursue the plan adopted in the case of the Fathers already noticed, of producing one or two passages from the writings of Jerome, which will prove that, without inconsistency, he could not have maintained the existence of Purgatory.

For instance:—"Whosoever, *while he lives in this body*, has not obtained pardon for his sins, and in this state departed out of life, *perishes and ceases to exist with respect to God*; although, as far as regards himself, he may still subsist in punishment."²

He thus writes to Paula: "Let the dead be lamented; but be it such an one as Hell receives, and Tartarus devours, and for whose punishment the everlasting fire is kindled. For us, whose departure is attended by a company of angels, and whom Christ comes forth to meet, let us rather be grieved to dwell longer in this tabernacle of death: inasmuch as while we remain here, we are absent from the Lord."³

Again, in an Epistle to Marcella concerning the death of Lea, he addresses her in these words of consolation: "Instead of her short trouble, she is already in the enjoyment of eternal blessedness. She is welcomed by companies of angels; she is cherished in Abraham's bosom, and, with Lazarus

¹ See Note ³S, p. 169.

² See Note ³T, p. 169.

³ See Note ³U, p. 169.

who once was poor, she sees the rich man who was clothed in purple, now no longer honored, but defiled, and asking for a drop of water to be brought to him on the tip of a finger.”¹

In his commentary on Amos, he remarks, that “when the mind, released from corporeal fetters, has the liberty, by reason of its tenuity of substance, of flying whither it wishes or is compelled to go, it will either be conducted to the infernal, or certainly exalted to the heavenly regions.”²

It must be needless to adduce further proof that St. Jerome knew nothing but of two places, and two states, heaven and hell, happiness or misery, and was utterly ignorant of any temporary place of punishment between death and the resurrection, in which justified sinners were to suffer fiery torture by way of expiating their sins, and satisfying the avenging justice of our Almighty Father.

We now arrive at that Father, the last in the list, whom the Romanists regard as their mightiest champion, a very Goliath in defence of Purgatory. AUGUSTINE, Bishop of Hippo, A.D. 395, is indeed the only Father who makes any thing like a distinct allusion to the doctrine. By the epithets of “great,” “glorious,” “learned,” &c., which are generally applied to him, it is evident that he is thought to possess an impervious shield, an

¹ See Note ³X, p. 170.

² See Note ³Y, p. 170.

infrangible spear, and an impenetrable helmet ; but perhaps a few smooth stones from the brook, discharged from the sling of truth, will prevail against these weapons. With whatever perspicuity he may treat of other subjects, he certainly writes on this in a most confused and undecided manner ; not as advancing a doctrine of the Church, but merely as stating an *opinion* respecting which his ideas were very indistinct and unsettled.

The passages adduced from his writings are these : “ The prayers either of the Church, or of certain pious persons, are heard in behalf of those departed Christians, whose life was not so bad that they should be judged unworthy of mercy, nor so good that they should be deemed to stand in no need of such mercy. Hence also, *after the resurrection of the dead*, there will not be wanting those, to whom, after suffering the punishment to which the spirits of the dead are liable, mercy will be imparted ; so that they shall not be consigned to everlasting fire. For it could not truly be said of some that they “ will not be forgiven, neither in this world, nor in the world to come,” unless there were others, who would be pardoned, if not in this world, at least in the next.”¹

Again : “ If they built ‘ gold, and silver, and precious stones,’ they would be secure from both fires ; not only from that which is everlasting,

¹ See Note ‘Z,’ p. 170.

and designed for the eternal punishment of the wicked ; but from that also which will purify those who shall be saved by fire. For it is said, ' he himself shall be saved, yet so as by fire ;' and therefore that fire is treated with contempt. Saved, indeed, they will be ; but their sufferings will be more grievous than any thing man can undergo in this life."¹

And further, " Some undergo temporal punishments in this life, others after death, and others again, both *now* and *then* ; but still before that last and most severe judgment. Those, however, who endure temporal punishments after death, are not all consigned to those everlasting torments, which will take place after that judgment. For we have already intimated that what is not remitted in this world, will, to some, be pardoned in the next, so that they will not be doomed to the eternal punishment of the life to come."²

Now with respect to the first passage, which is cited from the " City of God," Ludovicus Vives, a Roman Catholic commentator upon that work, states, that two ancient copies in the libraries at Bruges and Cologne do not contain it ; and in some of the printed editions it does not appear.³ The commentary of Leonardus Coquæus has no remark upon it ; and Dallæus⁴ confesses that it is

¹ See Note 'A, p. 170.

² See Note 'B, p. 171.

³ For instance, the Editions printed at Fribourg are without it.

⁴ See Note 'C, p. 171.

wanting in the Paris manuscript. If, indeed, it had been in existence and of indisputable authority, it is scarcely possible that Thomas Aquinas would have omitted it, in his *Catena Aurea* upon Matt. xii. 31, 32. He has there quoted largely from St. Augustine, but makes no allusion to this favorite passage, which in the opinion of Alexander Natalis,¹ who rejects all other texts from the New Testament in proof of a Purgatory, amounts to "demonstration."² It is not therefore unreasonable to conclude, that an interpolation has been made with a view to the support of a doctrine which St. Augustine himself had not so boldly maintained.

In order to a right understanding of the second passage, which is part of an exposition of the 38th Psalm, it may be proper to compare it with his comment on the first verse of the 6th Psalm, with which it is parallel. Now in that place he expressly connects the trial of which he is speaking, with the probatory fire at the end of the world.³ "All," says he, "are convicted *in the day of Judgment*, who have not the foundation, which is Christ. But *they* are amended, *i. e.* purified, who build upon this foundation, wood, hay, and stubble: for they shall suffer loss, but yet they shall be saved, so as by fire."⁴

¹ Alexand. Nat. Histor. lib. ix. p. 374. Paris, 1683.

² It has been seen that in his genuine writings Augustine is silent respecting this interpretation. See pages 47, 73.

³ See Note 'D', p. 171.

⁴ See Note 'E', p. 171.

In the passage last quoted, St. Augustine refers to some other occasions on which he had spoken of certain cases wherein temporal punishment will be inflicted after death; and it is curious to note the manner in which the opinion is elsewhere broached by him. All is vague and uncertain; nothing is positive and defined. "It is *not incredible*," he says, "that some such thing may take place after this life; and it may be worth while to inquire whether such be the case. It may be discovered, or it may remain in uncertainty, whether some believers [pass] through a certain purgatorial fire, from which they are saved, sooner or later, according as they have loved more or less the perishable advantages [of the world.]"¹

In another place he speaks of this fire of "transitory tribulation" as a matter which he is not disposed to "dispute, inasmuch as it may *perhaps* be true."²

It is very clear, then, that Purgatory was not in his time a doctrine of *the Church*, which could plead antiquity for its origin, universality for its belief, and general consent for its truth. It was merely an *opinion*, "upon which the erudition of himself or others might be exercised, but which was in nowise sanctioned by Canonical authority."³ Indeed the sentiments of St. Augustine, in his more thoughtful moments, are directly at variance

¹ See Note 'F, p. 172.

² See Note 'G, p. 172.

³ See Note 'H, p. 172.

with this doubtful doctrine ; as when he says, "After this life there remains no compunction or satisfaction."¹

"There is no middle place for any ; so that *he* can be nowhere except with the Devil, who is not with Christ."²

"The Catholic faith, resting on divine authority, believes the first place to be the kingdom of heaven, whence the unbaptized are excluded ; and the second hell, where every apostate and alien from the faith of Christ will experience eternal punishments. A third place we are wholly ignorant of : nor shall we find it in the Holy Scriptures."³

"Inasmuch as there are two habitations, one in everlasting fire, and the other in the everlasting kingdom, believe thou therefore that in the everlasting fire one will be tortured in one way, and another in another. Nevertheless there they will be : there all will be tormented ; one more and another less."⁴

"Know ye this, that when the soul is separated from the body, it is either immediately placed in Paradise for its good works, or cast headlong into the depths of hell for its sins."⁵

"The departing soul, which is not visible to the eyes of flesh, is caught up by the angels, and either, if she be faithful, carried into Abraham's bosom ; or

¹ See Note 'I, p. 172.

² See Note 'K, p. 172.

³ See Note 'L, p. 172.

⁴ See Note 'M, p. 173.

⁵ See Note 'N, p. 173.

if she be wicked, confined in the infernal prison, until the appointed day arrive, when she will resume her body, and give an account of her works before the judgment seat of Christ.”¹

“By this grace of God, wherein he displays his great mercy towards us, we are guided by faith in this life; and, after this life, we shall be exalted into the fulness of perfection by the manifest appearance of unchangeable truth.”²

“The souls of the righteous, being separated from the body, are at rest; and those of the wicked suffer punishment, until the bodies of the former rise to eternal life, and those of the latter to the eternal or second death.”³

“*Besides there is no other place for the correction of morals except in this life*; for, after this life, every one will receive that portion which he has here acquired for himself. Therefore we are compelled, from a feeling of charity towards mankind, to intercede for the guilty, that they may not so finish this life by punishment, that, when it is finished, they may not be able to finish their punishment.”⁴

“He who in this life does not please God, shall indeed have repentance for his sins in the world to come; but pardon in the sight of God, he shall not find: because, although there will there be the

¹ See Note ‘O’, p. 173.

² See Note ‘P’, p. 173.

³ See Note ‘Q’, p. 173.

⁴ See Note ‘R’, p. 173

sting of repentance, there will however be no correction of the will.”¹

“As the Lord finds a man when he calls him hence, so he judges him.”²

“The last day of the world shall dawn upon every man, in the same state in which the last day of his life shall find him : for as each shall die on the one day, so shall he be judged on the other.”³

It seemed advisable to quote more largely from the works of St. Austin, than from those of the other Fathers set up in defence of the doctrine, because it is in his writings, and in his only, that there is any, the slightest indication of an opinion, that departed souls are subject to certain penalties between death and the resurrection, by way of expiation or satisfaction for sins committed in this life.

Now it appears that the passages cited from this Father, upon which Bellarmine chiefly relies for the defence of the doctrine, are in all probability spurious. Even the Benedictine Editors reject them : and although it is true that he alludes to the opinion, and with some appearance of leaning to it himself, yet it is only as an *opinion* that he moots it, and not as a doctrine universally, or even generally, received.

What then is the result of the inquiry into the

¹ See Note ‘S’, p. 174.

² See Note ‘T’, p. 174.

³ See Note ‘U’, p. 174.

opinion held by the Fathers, who wrote during the first five hundred years of the Christian Church ?

It has been seen that in the early ages an opinion prevailed, founded upon certain texts of Scripture,¹—but which opinion has long since been universally rejected by divines,—namely, that at the last day, all men, without exception, according to the amount of sin committed in this life, would be made to abide the test of a probatory fire : that after four hundred years a suggestion was hazarded, that this fiery trial might take place immediately upon the death of each individual : that St. Augustine seems to have favored this *hypothesis*, of which he says that “*perhaps* it is true ;” that “it is not *incredible* ;” and, at least, that it is open to the discussion of those who may choose to investigate it : that upon the texts and passages whereon this opinion rests, was subsequently built the Romish Doctrine of Purgatory ; and that they are at the same time proved to be altogether unconnected with that doctrine by numberless citations from the same writers, which, without a forfeiture of their character for judgment, consistency, and integrity, are entirely subversive of it.

Thus then the proof from *Antiquity* entirely fails ; the weapons from the Roman armory are broken in the using, and even their Goliath himself is left dead upon the field. Indeed, it would be as

¹ See page 97.

wise to erect a house upon a quicksand, as to build an article of faith upon the "*perhaps*" of the vacillating Augustine, even though he possessed the wisdom and the sanctity of the whole Roman Calendar. Had he defended the doctrine as clearly and powerfully as its advocates could have desired, yet the isolated advocacy, the unsupported opinion of one whose retracted teachings fill two books; of one, who could gravely record the miracles described in his work upon the "City of God,"¹ and call them *divine*; must be received with more than ordinary caution, if not rejected at once with the most decided reprobation: especially when that unauthoritative fancy is attempted to be palmed upon us by its advocates as an established doctrine of the Church. None but those who are enslaved by the Romish yoke would for a moment trust to this incredible Creed, this probable *perhaps*, this *forsitan* faith, of the wavering Augustine.² If there is only a *perhaps* that this doctrine may be

¹ Lib. xxii. c. 8. tom. vii. col. 663, &c. Paris, 1685.

² A writer of the present day, conversant with the works of the Fathers, has the following remarks:—"St. Augustine, as a theologian, seems to have written sometimes without having fully formed his creed, or considered adequately to what consequences it would lead; hence, disagreements with himself, points palliated rather than defended, difficulties arising from wishing to maintain one opinion, and yet not willing entirely to give up its opposite. He appears to have conscientiously formed his creed, and afterwards to have learned whither it led; but, trusting that it was true, when pressed by surrounding difficulties, he still adhered to it and its consequences, turning aside

true ; at least, there is also a *perhaps* that it may be false.

Admitting, however, for the sake of argument, that each of the several Fathers to whom reference has been made, has been rightly interpreted by the Romanists, and that each of the passages adduced from them favor their views; to what would the entire testimony amount ?

Their Church professes to be guided in the reception of her doctrines by the rule laid down by Vincentius Lirinensis (A. D. 434.)—"That no doctrine be admitted by the Church, but such as can produce the marks of *Antiquity*, *Universality*, and *Succession*." Now, as to *Antiquity*, it would appear that, though doubtful expressions about fire and purifying may have been occasionally employed, the doctrine of the present papal purgatory was nothing more than an *uncertain probability* in the time of Augustine, A.D. 395, was boldly obtruded by Gregory the Great, A.D. 600, and only erected into a dogma by the Council of Florence, A.D. 1439. With respect to *Succession*, it wholly fails; the advocates being "like angels' visits, few and far between." And the test of *Universality* amounts to a few sentences in about one hundred folio volumes, which speak of a probatory fire, assumed to be Purgatory,

what he could not answer, believing contradictions to be mysteries too unfathomable for us, and violations of the rules of justice to be inscrutable judgments." *Clarke's Sacred Literature*, vol. ii. pp. 43, 44.

but requiring that which is an important ingredient in every argument, especially in controversy with the Romish Church—the single item of *proof*. Yet it is upon evidence *such as this*, that a doctrine is set forth, to which assent is required under the penalty of a popish Anathema: and it is curious to remark that, in the very face of this Anathema, many writers of their communion acknowledge the comparative novelty of the doctrine of Purgatory, notice its rejection by the Greek Church, and fairly admit that it has no foundation in Scripture!

Take a few examples. Cardinal Fisher, the Popish Bishop of Rochester in 1504, acknowledges that, “in the ancient Fathers, there is little or no mention of a Purgatory: that the Greeks do not believe it to this day; that even the Latins did not receive it at once, but gradually and almost insensibly: that it is not surprising, considering the recent date of the doctrine, that the use of indulgences, which arose out of it, should have been unknown in the primitive Church: and that the fear of purgatorial torments introduced these means of avoiding them.”¹

Thomas de Vio, Cardinal of Cajeta (about 1520), observes, that “If we could have any certainty concerning the origin of Indulgences, it would help us much in the disquisition of the truth of Purgatory; but we have not in writing any authority, either of

¹ See Note ‘X’, p. 174.

the Holy Scriptures, or ancient doctors, Greek or Latin, which affords us any knowledge thereof.”¹

Alphonsus de Castro (about 1550) remarks, that Indulgences are not to be despised on account of their recent use in the Church, since “many things are known to *us*, of which the Ancients were altogether ignorant.”² Among these novelties he instances *Purgatory*, and Transubstantiation. Of *Purgatory*, he observes, that “by the Greek writers more especially, it is rarely mentioned; and that, consequently, even to this day, it is not believed by the Greeks.”³ And again he maintains that “one of the most notorious errors of the Greeks and Armenians, is their teaching that there is *no place of Purgatory*, in which souls departing this life are cleansed from the pollutions which they had contracted in the body, before they deserve to be received into everlasting habitations.”⁴

“Punishment in *Purgatory*,” says Father Barns (about A.D. 1625), “is a doctrine seated in human opinion. Neither from Scripture, *nor from the Fathers*, nor from the earlier Councils, can it be firmly deduced. Nay, with submission to better judgment, the contrary opinion seems more conformable to them.”⁵

Picherellus contends that “there is no fuel to

¹ Cajetan de Indulgent. cap. 2; also Opusc. 15, C.

² See Note ‘Y,’ p. 175.

³ See Note ‘Z,’ p. 175.

⁴ See Note ‘A,’ p. 175.

⁵ See Note ‘B,’ p. 175.

be found in Scripture, either to kindle or to maintain the fire of Purgatory."¹

Thus much then for the support which the doctrine of Purgatory derives from *antiquity, succession, and universal consent*. The Fathers of the first five centuries tacitly, but clearly, oppose it; the Greeks positively reject it; and many, even of their own Communion, pronounce it to be utterly devoid of any scriptural foundation.

Since then it is forbidden to add unto the word of God, as also to diminish aught from it, Purgatory must be abandoned as a "vain thing," which has no warrant either of Scripture or of the Church of God for its reception: inasmuch as "for any doctrine to be *an article of the Catholic faith*, it is necessary that two things should be united; one, that it be revealed of God by the prophets, apostles, or canonical authors; the other, that it be proposed by the Church."²

¹ Picherell. de Missa, c. 2. p. 150. Compare Azorii, Instit. Mor. part 2, lib. iv. c. 18. See note PP, p. 82.

² Veron's Regula Fidei, c. i. sec. 2.

NOTES TO CHAPTER IV.

Note A, p. 93.

Τοὺς κατὰ ἀλήθειαν εὐσεβεῖς καὶ φιλοσόφους μόνον τάληθές τιμῶν καὶ στέργειν ὁ λόγος ὑπαγορεύει, παραιτουμένους δόξαις παλαιῶν ἐξακολουθεῖν, ἂν φαῦλαι ᾖσιν. *Justin. Mart. Apol.* ii. (rectius i.) sub init. p. 53. Paris, 1615.

Note B, p. 94.

Φωνῇ Κυρίου παιδευόμεθα πρὸς τὴν ἐπίγνωσιν τῆς ἀληθείας. Οὐ γὰρ ἀπλῶς ἀποφαινομένοις ἀνθρώποις προσέχοιμεν, οἷς καὶ ἀνταποφαίνεσθαι ἐπ' ἴσης ἔξεστιν. εἰδ' οὐκ ἀρκεῖ μόνον ἀπλῶς εἰπεῖν τὸ δόξαν, ἀλλὰ πιστώσασθαι δεῖ τὸ λεχθὲν, οὐ τὴν ἐξ ἀνθρώπων ἀναμένονεν μαρτυρίαν, ἀλλὰ τῇ τοῦ Κυρίου φωνῇ πιστούμεθα τὸ ζητούμενον, ἢ πασῶν ἀποδείξεων ἔχεγγυωτέρα, μᾶλλον δὲ, ἢ μόνῃ ἀποδείξει οὕσα τυγχάνει. *Clem. Alexand. Strom.* lib. vii. c. 16, tom. ii. p. 891. Oxon. 1715.

Note C, p. 94.

Μάρτυρας δεῖ λαβεῖν τὰς γραφάς. ἀμάρτυροι γὰρ αἱ ἐπιβολαὶ ἡμῶν καὶ αἱ ἐξηγήσεις ἄπιστοί εἰσιν. *Origen. Homil.* i. in *Jerem.* sec. 7, tom. iii. p. 129, B. Paris, 1740.

Note D, p. 94.

Δεῖ τῶν ἀκροατῶν τοὺς πεπαιδευμένους τὰς γραφάς δοκιμάζειν τὰ παρὰ τῶν διδασκάλων λεγόμενα· καὶ τὰ μὲν σύμφωνα ταῖς γραφαῖς δέχεσθαι, τὰ δὲ ἀλλότρια ἀποβάλλειν. *Basil. Moral. Regula* 72, sub. init. tom. ii. p. 372. Paris, 1518.

Note E, p. 94.

Sed nolo argumento credas, sancte Imperator, et nostræ disputationi: Scripturas interrogemus, interrogemus Apostolos, interrogemus prophetas, interrogemus Christum. *Ambros. de Fide*, lib. i. c. 6, tom. ii. col. 541. Paris, 1690.

Note F, p. 94.

Ego hujus Epistolæ auctoritate non teneor, quia literas Cypriani non ut canonicas habeo, sed eas ex canonicis considero, et quod in eis divinarum Scripturarum auctoritate congruit, cum laude ejus accipio : quod autem non congruit, cum pace ejus respuo. *August. contra Cresconium*, lib. ii. c. 32, tom. vii. col. 240. Basil. 1569.

Note G, p. 95.

Neque enim quorumlibet disputationes, quamvis catholicorum et laudatorum hominum, velut Scripturas canonicas habere debemus ; ut nobis non liceat salvâ honorificentîâ, quæ illis debetur hominibus, aliquid in eorum scriptis improbare ac respuere, si fortè invenerimus quòd aliter senserint quàm veritas habet, divino adjutorio vel ab aliis intellecta, vel à nobis. *Augustin. ad Fortunatianum*, Epist. cxlviii. c. 4, sec. 15, tom. ii. col. 502. Paris, 1689.

Note H, p. 95.

Μὴ τοίνυν τὰς τῶν πολλῶν δόξας περιφέρωμεν, ἀλλὰ τὰ πράγματα ἐξετάζωμεν. πῶς γὰρ οὐκ ἄτοπον ὑπὲρ μὲν χρημάτων μὴ ἑτέροις πιστεύειν, ἀλλ' ἀριθμῶ καὶ ψήφῳ τοῦτο ἐπιτρέπειν, ὑπὲρ δὲ πραγμάτων ψηφίζομένους ἀπλῶς τῶν ἑτέρων παρασύρεσθαι δόξαις, καὶ ταῦτα ἀκριβῆ ζυγὸν ἀπάντων ἔχοντας καὶ γνώμονα, καὶ κανόνα, τῶν θείων νόμων τὴν ἀπόφασιν ; διὸ παρακαλῶ, καὶ δέομαι πάντων ὑμῶν, ἀφέντες τί τῷ δεῖνι καὶ τῷ δεῖνι δοκεῖ περὶ τούτων, παρὰ τῶν γραφῶν ταῦτα ἅπαντα πυνθάνεσθε.—*Chrysost. Hom. xiii. in 2 Cor. versus finem* : tom. ix. p. 841. Paris, 1603.

Note I, p. 98.

Οὐκ ἀρνούμεθα ὅν τὸ καθάριστον πῦρ, καὶ τὴν τοῦ κόσμου φθοράν, ἐπὶ καθαιρέσει τῆς κακίας, καὶ ἀνακαινώσει τοῦ παντός· λέγοντες παρὰ τῶν προφητῶν ἐκ τῶν ἱερῶν βιβλίων μεμαθηκέναι. *Origen. cont. Celsus*, lib. iv. p. 174. Cantab. 1658.

Note K, p. 98.

Ego puto, quod et post resurrectionem ex mortuis indigeamus sacramento eluente nos atque purgante : nemo enim absque sordibus resurgere poterit : nec ullam posse animam reperiri,

quæ universis statim vitiis careat. *Origen. Hom. xiv. in Lucam. tom. iii. p. 948, A. Paris, 1733.*

Note L, p. 98.

Veniendum est ergo omnibus ad ignem; veniendum est ad conflatorium. Sedet enim Dominus, et conflatur, et purgat filios Juda. *Origen. Hom. vi. sec. 4, in Exod. cap. xv. tom. ii. p. 148. Paris, 1733.*

Note M, p. 99.

Certum est quia manet nos ignis ille, qui præparatus est peccatoribus; et veniemus ad illum ignem, in quo uniuscujusque opus quale sit ignis probabit. Et, ut ego arbitrator, omnes nos venire necesse est ad illum ignem. Etiam si Paulus sit aliquis vel Petrus, veniet tamen ad illum ignem. *Origen. Hom. iii. in Psal. xxxvi. ed. Paris, 1733.*

Note N, p. 99.

Omnes ergo purificatione indigemus, imo purificationibus. Multæ enim et diversæ nos manent purificationes. Sed mystica hæc sunt et ineffabilia. Quis enim nobis enarrare poterit, quæ sint purificationes, quæ parentur Paulo, vel Petro, vel aliis horum similibus? *Origen. Hom. xxv. in Numb. tom. i. p. 369. Paris, 1733.*

Note O, p. 99.

Post consummationem sæculi, missis angelis qui segregent bonos et malos, hoc futurum est baptisma: quando per caminum ignis iniquitas exuretur, ut in regno Dei fulgeant justi sicut sol ipse in regno patris sui. Et si aliquis sanctus ut Petrus sit, ut Johannes, baptizatur hoc igne. *Ambros. in Ps. cxviii. Serm. 3, tom. i. pp. 997, 998. Paris, 1636.*

Note P, p. 99.

Omnes oportet transire per flammam, sive ille Johannes Evangelista sit, sive ille sit Petrus. *Ambros. in Ps. cxviii. Serm. 20, tom. i. p. 1225. Paris, 1636.*

Note Q, p. 100.

Justos cum judicaverit, Deus etiam igni eos examinabit. Tum quorum peccata vel pondere vel numero prævaluerint, perstrin-

gentur igni, atque amburentur. Quos autem plena justitia, et maturitas virtutis incoxerit, ignem illum non sentient; habent enim aliquid inde, quod vim flammeam repellat, ac respuat. Tanta enim virtus est innocentiae, ut ab eâ ignis ille refugiat innoxius, qui accepit à Deo hanc potestatem, ut impios urat, justis obtemperet. Nec tamen quisquam putet, animas post mortem protinus judicari. Omnes in unâ communique custodiâ detinentur, donec tempus adveniat, quo maximus Judex meritorum faciat examen. Tum quorum fuerit probata justitia, ii præmium immortalitatis accipient; quorum autem peccata et scelera detecta, non resurgent, sed cum impiis in easdem tenebras reconducentur, ad certa supplicia destinati. *Lactant. Divin. Instit.* lib. vii. c. 21, p. 497, ed. Basil, 1556.

Note R, p. 101.

Μήποτε τρεῖς εἰσιν αἱ ἐπίνοιαι τοῦ βαπτίσματος; ὅτε τοῦ ῥύπου καθαρισμός, καὶ ἡ διὰ τοῦ πνεύματος ἀναγέννησις, καὶ ἡ ἐν τῇ πυρὶ τῆς κρίσεως βάσανος; ὥστε τὸ μὲν ἐκπλύνειν πρὸς τὴν ὡδὲ ἀπόθεσιν τῆς ἁμαρτίας λαμβάνεσθαι, τὸ δὲ πνεύματι κρίσεως καὶ πνεύματι καύσεως πρὸς τὴν ἐν τῇ μέλλοντι αἰῶνι διὰ τοῦ πυρὸς δοκιμασίαν. *Basil. in Esai.* iv. 4, pp. 934, B, 935, A. Paris, 1718.

Note S, p. 101.

Omnes igni *examinabimur*: ut Malachias (ch. iii. 2, 3,) dicit, Veniet Dominus, et purgabit filios Levi. Igne ergo *purgabuntur* filii Levi, igne Ezekiel, igne Daniel. Alii in igne remanebunt. *Ambros. in Ps. xxxvi.* tom. i. p. 789. Paris, 1686.

Note T, p. 101.

Hoc agit caminus: alios in sinistram separabit, alios in dextram quodammodo eliquabit. *August. in Ps. ciii.* ver. 12, *Serm.* 3, tom. iv. p. 1154, B. Paris, 1691.

Videtur evidentius apparere, in illo iudicio (Malach. iii. 1,) quasdam quorundam purgatorias poenas futuras. *August. de Civitate Dei*, lib. xx. c. 25, tom. vi. col. 609. Paris, 1685.

Significatur isto igne dies iudicii, dirimens carnales per ignem salvandos, et in igne damnandos. *August. de Civit. Dei*, lib. xvi. c. 24, tom. vi. col. 437. Paris, 1685.

Note U, p. 102.

Ignē judicii novissimi mundabuntur, qui offerunt hostias in justitiā. Ac—post talem mundationem nullum peccatum justos habituros esse credendum est. . . .

Proinde quia post judicium, cum fuerint etiam igne mundati, qui ejusmodi mundatione sunt digni, in omnibus sanctis nullum invenietur omnino peccatum; atque ita seipsos offerent in justitiā, ut tales hostiæ omni modo immaculatæ ac sine ullo vitio sint futuræ; erunt profecto sicut pristinis diebus et sicut annis prioribus, quando in umbra hujus rei futuræ mundissimæ offerebantur hostiæ. *August. de Civit. Dei*, lib. xx. c. 26, sec. 1, 2, tom. vii. col. 610, F, 611, C. Paris, 1685.

Note X, p. 102.

Τὴν δὲ τῶν ὑλῶν διαφορὰν οὐχ ὁ παρὼν βίος, ἀλλ' ὁ μέλλων, ἐλέγξει· τοῦτο γὰρ, εἶπεν, ἡ ἡμέρα δηλώσει, ἀντὶ τοῦ ἢ τῆς κρίσεως. *Theodoret. in 1 Cor.* iii. 12, tom. iii. p. 134, B. Paris, 1642.

Κατὰ τὴν τῆς ἐπιφανείας τοῦ Σωτῆρος ἡμέραν βάσανος ἔστι καὶ ἐξέτασις ἀκριβής· καὶ τοὺς μὲν εὐβεβιωκότας, καθάπερ χρυσὸν, καὶ ἀργυρον, τὸ πῦρ λαμπροτέρους ἀποφανεῖ· τοὺς δὲ τῆς κακίας ἐργάτας, δίκεν ξύλων, καὶ χόρτον, καὶ καλάμης, καταναλώσει. *Theodoret. in 1 Cor.* iii. 16, tom. iii. p. 134, C. Paris, 1642.

Note Y, p. 103.

Quomodo desiderabile judicium ejus potest esse, in quo nobis est ille indefessus ignis subeundus? in quo subeunda sunt gravia illa expiandæ à peccatis animæ supplicia? Beatæ Mariæ animam gladius pertransibit, ut revelentur multorum cordium cogitationes. Si in judicii severitatem capax illa Dei Virgo ventura est, desiderare quis audebit à Deo judicari? *Hilar. in Ps.* cxviii. *in pausâ Gimel*, p. 261. Paris, 1693. ;

Note Z, p. 104.

Cum carcerem illum, quem Evangelium demonstrat, inferos intelligamus, et novissimum quadrantem modicum quodque delictum, mora resurrectionis illic luendum, interpretemur; nemo dubitabit animam aliquid pensare penes inferos, salva resurrectionis plenitudine per carnem quoque. *Tertull. de Anima*, sec. 58, p. 307, B. Paris, 1664.

Note AA, p. 105.

Οἱ καὶ λέγουσι μὴ εἶναι νεκρῶν ἀνάστασιν, ἀλλὰ ἅμα τῷ ἀποθνή-
σκειν τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανόν, μὴ ὑπολά-
βῃτε αὐτοὺς Χριστιανούς. *Just. Dial. cum Tryphon.* p. 306, E.
Coloniæ, 1686.

Note BB, p. 105.

Omnes ergo animæ penes inferos ? inquis. Velis ac nolis, et
supplicia jam illic et refrigeria : habes pauperem et divitem.
Tertull. de Anim. c. 58, p. 306, D. Paris, 1664.

Note CC, p. 107.

Quod si Christus Deus, quia et homo, mortuus secundum
scripturas, et sepultus secus easdem, huic quoque legi satisfecit,
formâ humanæ mortis apud inferos functus : nec antea ascendit in
sublimiora cœlorum, quàm descendit in inferiora terrarum, ut illis
Patriarchas et Prophetas compotes sui faceret ; habes et regionem
inferûm subterraneam credere, et illos cubito pellere, qui satis
superbè non putant animas fidelium inferis dignas ; servi super
Dominum, et discipuli super magistrum, adspersati si forte in
Abrahæ sinu expectandæ resurrectionis solatium capere. *Tertul.
de Anim.* c. 55, p. 304, A. Paris, 1664.

Note DD, p. 107.

Habes etiam de Paradiso à nobis libellum, quo constituimus
omnem animam apud inferos sequestrari in diem Domini. *Tertull.
de Anim.* c. 55, p. 304, C. Paris, 1664.

Note EE, p. 108.

Cur non putes, animam et puniri et foveri in infernis, interim,
sub expectatione utriusque judicii ? *Tertull. de Anim.* c. 58.
p. 306, D. Paris, 1664.

Note FF, p. 108.

Affirmamus te manere post vitæ disunctionem, et expectare
diem judicii, proque meritis aut cruciatui destinari aut refrigerio,
utroque sempiterno. *Tertull. de Testim. Anim.* c. 4, p. 66, B.
Paris, 1664.

Note GG, p. 108.

Eam itaque regionem, sinum dico Abrahæ, etsi non cœlestem, sublimiorem tamen inferis; interim refrigerium præbituram animabus justorum, donec consummatio rerum resurrectionem omnium plenitudine mercedis expungat. *Tertull. adver. Marcion.* lib. iv. c. 84, p. 450, D. Paris, 1664.

Note HH, p. 111.

Ἄρα εἰάν ἐξέλθωμεν τὸν βίον ἔχοντες ἀμαρτήματα, ἔχοντες δὲ καὶ ἀνδραγαθήματα, σωθησόμεθα μὲν διὰ τὰ ἀνδραγαθήματα, ἀπολυθησόμεθα δὲ περὶ τῶν ἐν γνώσει ἡμαρτημένων; ἢ κολασθησόμεθα μὲν διὰ τὰ ἀμαρτήματα, οὐδαμοῦ δὲ μισθὸν ληψόμεθα τῶν ἀνδραγαθημάτων; ἀλλ' οὐδὲ τὸ ἕτερον. λέγω δὲ τὸ ἀπολαβεῖν τὰ κρείττονα, μὴ ἀπολαβεῖν δὲ τὰ χείρονα, καθὰ δίκαιόν ἐστι τὸν θεὸν καθαίρειν βουλούμενον, καὶ ἐκκόπτειν τὴν κακίαν. ἔστω γάρ σε ψκοδομηκέναι μετὰ τὸ θεμέλιον Χριστὸν Ἰησοῦν, ὃν δεδίδαξαι, οὐ μόνον¹ χρυσὸν καὶ ἄργυρον, καὶ λίθον τίμιον. ἔστω σε ἔχειν χρυσὸν, ἢ πολὺν χρυσὸν, ἢ ὀλίγον. ἔστω σε ἔχειν ἄργυρον, λίθον τίμιον. οὐ μόνον δὲ φημι ταῦτα. ἀλλ' ἔστω σε ἔχειν καὶ ξύλα, καὶ χόρτον, καὶ καλάμην· τί βούλει σοι γενέσθαι μετὰ τὴν ἔξοδον; πότερόν ποτε εἰσελθεῖν εἰς τὰ ἄγια μετὰ τοῦ ξύλου σου, καὶ μετὰ τοῦ χόρτου σου, καὶ τῆς καλάμης, ἵνα μιάνης τὴν βασιλείαν τοῦ θεοῦ; ἀλλὰ πάλιν ἀπομεῖναι θέλεις διὰ τὸν χόρτον, διὰ τὰ ξύλα, διὰ τὴν καλάμην ἐν τῷ πυρὶ, καὶ μὴδὲν ἀπολαβεῖν περὶ τοῦ χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίον; οὐδε τοῦτο εὐλογον.

Τί οὖν πρῶτον ἀκολουθεῖ ἀπολαβεῖν διὰ τὰ ξύλα; ὁ δὴλον ὅτι τὸ πῦρ τὸ ἀναλίσκον τὰ ξύλα, καὶ τὸν χόρτον, καὶ τὴν καλάμην. ὁ θεὸς γὰρ ἡμῶν τῇ οὐσίᾳ λέγεται τοῖς συνίεναι δυναμένοις πῦρ εἶναι καταναλίσκον· καὶ ἐσιώπησε μὲν τὸ τί καταναλίσκον ὁ προφήτης λέγων, ὁ θεὸς ἡμῶν πῦρ καταναλίσκον. ἡμῖν δὲ καταλέλοιπε νοεῖν, (ὅτε εἶπεν, ὁ θεὸς πῦρ ἐστὶ καταναλίσκον,) ἔστι τι τὸ καταναλισκόμενον. τί οὖν ἐστὶ τὸ καταναλισκόμενον; οὐ γὰρ τὸ κατ' εἰκόνα καὶ ὁμοίωσιν ἀναλίσκει, ἀλλὰ τὸν ἐποικοδομηθέντα χόρτον, τὰ ἐποικοδομηθέντα ξύλα, τὴν ἐποικοδομηθεῖσαν καλάμην. ὁ τόπος ἦν δυσδιήγητος σφόδρα. ἐπαγγελίαι ἦσαν, καὶ μετὰ τὰς ἐπαγγελίας λέγει, καὶ ἀνταποδώσω πρῶτον διπλὰς τὰς ἀδικίας αὐτῶν. ἀναγκαίως

¹ The vulgar reading is μένον, which is manifestly incorrect.

πρόσκειται τὸ πρῶτον. πρῶτον γὰρ τὰ τῆς ἀδικίας, εἴτα τὰ τῆς δικαιοσύνης ἀποδίδοται. *Origen. in Jerem. ch. xvi. 18, &c. Hom. xvi. tom. iii. pp. 231, 232. Paris, 1740.*

Note II, p. 113.

Εἰ μὲν ἦν ἡ ἁμαρτία μου γεγραμμένη μέλανι, ἀπήλειψα αὐτήν. νῦν δὲ γέγραπται ἐν σιδηρῷ γραφίῳ, γέγραπται ἐν ὄνυχι ἀδαμαντίνῳ, γέγραπται ἐπὶ τοῦ στήθους τῆς καρδίας ἡμῶν, ἵνα ἔλθῃ ἐπὶ τὸ δικαστήριον, καὶ πληρωθῇ ἡ λέγουσα προφητεία, οὐδὲν κρυπτόν δ' οὐ φανερωσθήσεται. Καὶ πάντες ἀναγινώσκουσιν ἐν τῷ στήθει μου, καὶ ἐν τῇ καρδίᾳ μου τοὺς τύπους μου τῶν ἁμαρτημάτων. Ὁ κύριος γὰρ ἔλθων φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν. Ἄλλὰ καὶ τίνι φανερώσει; πᾶσι τοῖς μέλλουσι βλέπειν διὰ τὴν αὐτῶν καθαρότητα τὴν ἁμαρτίαν τοῦ ἁμαρτηκότος, ἵνα οἱ ἁμαρτωλοὶ ἀναστῶσιν εἰς ὄνειδισμόν καὶ εἰς αἰσχύνην αἰώνιον. *Origen. Hom. xvi. tom. iii. p. 235, A. Paris, 1740.*

Note KK, p. 113.

Ignis Purgatorii, qui verus et realis est ignis, non potest opera comburere, quæ sunt actiones transeuntes et jam transierunt.—Bellarm. de Purg. lib. i. c. 5, tom. ii. p. 394, H. Colonizæ, 1628.

Note LL, p. 114.

Καὶ φαμεν ὅτι τὴν κακίαν, καὶ τὰ ἀπ' αὐτῆς πραττόμενα, καὶ τροπικῶς λεγόμενα ζύλα εἶναι, καὶ χόρτον, καὶ καλάμην, καταναλίσκει ὁ θεὸς ὡς πῦρ. *Origen. contra Celsum. lib. iv. sec. 13, vol. i. p. 509. Paris, 1733.*

Note MM, p. 114.

Καὶ σωματικῶς δύναται τις παραστήσαι ἐποικοδομοῦντα τὸν φαῦλον ζύλα ἢ χόρτον ἢ καλάμην· ὅλον ὅτι καὶ τὸ πῦρ ὑλικόν καὶ αἰσθητὸν νοηθήσεται. εἰ δ' ἀντικρὺς τροπολογεῖται τὰ τοῦ φαύλου ἔργα, λεγόμενα εἶναι ζύλα ἢ χόρτον ἢ καλάμην· πῶς οὐκ αὐτόθεν προσκίπτει ποταπὸν πῦρ παραλαμβάνεται, ἵνα τὰ τοιαῦτα ζύλα ἀναλωθῇ; ἐκάστου γάρ, φησι, τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει. *Origen. contra Celsum, lib. iv. sec. 13, vol. i. p. 509. Paris, 1733.*

Note NN, p. 115.

Aliud est ad veniam stare : aliud est, ad gloriam pervenire. Aliud missum in carcerem non exire inde donec solvat novissimum quadrantem: aliud statim fidei et virtutis accipere mercedem. Aliud pro peccatis longo dolore cruciatum emundari, et purgari diu igne : aliud peccata omnia passione purgâsse. Aliud denique pendere in die iudicii ad sententiam Domini ; aliud statim à Domino coronari. *Cyprian. Epist. 55, ad Antonian. pt. ii. p. 109. Oxon. 1682.*

Note OO, p. 118.

Ἐπειδήπερ τῇ κατὰ τούτων ἀρθεῖς ὑπερηφανία, Νοούατος, τῆς Ῥωμαίων ἐκκλησίας πρεσβύτερος, ὡς μηκέτ' οὔσης αὐτοῖς σωτηρίας ἐλπίδος, μὴδ' εἰ πάντα τὰ εἰς ἐπιστροφὴν γνησίαν καὶ καθαρὰν ἐξομολόγησιν ἐπιτέλοιεν, κ.τ.λ. *Euseb. Hist. Eccles. lib. vi. c. 43, p. 309. Cant. 1720.*

Note PP, pp. 122, 123.

Ejus est mortem timere, qui ad Christum nolit ire : ejus est ad Christum nolle ire, qui se non credat cum Christo incipere regnare. Scriptum est enim justum fide vivere. Si justus es, et fide vivis ; si vere in Deum credis ; cur non, cum Christo futurus, et de Domini pollicitatione securus, quod ad Christum voceris, amplecteris ; et quod Diabolo careas, gratularis ? *Cypr. de Mortalit. in Op. pt. ii. p. 157. Oxon. 1682.*

Probans scilicet atque contestans, tunc esse servis Dei pacem, tunc liberam, tunc tranquillam quietem, quando, de istis mundi turbinibus extracti, sedis et securitatis æternæ portum petimus ; quando expuncta hac morte ad immortalitatem venimus. *Ibid.*

Non est quod putetis bonis et malis interitum esse communem. Ad refrigerium justī vocantur, ad supplicium rapiuntur injusti : datur velocius tutela fidentibus, perfidis pœna. *Ibid. p. 161.*

Amplectamur diem, qui assignat singulos domicilio suo ; qui nos istinc ereptos, et laqueis secularibus exsolutos, Paradiso restituit et regno cœlesti. *Ibid. p. 166. In Calce.*

Note QQ, p. 123.

Tu, sub ipso licet exitu et vitæ temporalis occasu, pro delictis roges : et Deum, qui unus et verus est, confessione et fide

agnitionis ejus implores. Venia confitenti datur ; et credenti indulgentia salutaris de divina pietate conceditur ; et ad immortalitatem sub ipsa morte transitur. *Cypr. ad Demetrianum ; juxta finem.*

Hortamur, dum facultas adest, dum adhuc aliquid de seculo superest, Deo satisfacere.

Quando istinc excessum fuerit, nullus jam pœnitentiæ locus est, nullus satisfactionis effectus ; hic vita aut amittitur, aut tenetur. *Ibid.* pp. 195, 196.

Note RR, p. 124.

Διὰ θύμον ὀργῆς κυρίου συγκέκτανται ἡ γῆ ὅλη.] Δείκνυσιν ὅτι τὰ γῆινα τῷ πυρὶ τῷ κολαστικῷ παραδίδονται, ἐπὶ εὐεργεσίᾳ τῆς ψυχῆς, καθὰ καὶ ὁ κύριος ὑποφαίνει λέγων, Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί ἤθελον εἰ ἤδη ἐκάη; Καὶ ἔσται ὁ λαὸς ὡς ὑπὸ πυρὸς κατακεκαυμένοι ἄνθρωπος.] Οὐκ ἀφανισμόν ἀπειλεῖ, ἀλλὰ τὴν κάθαρσιν ὑποφαίνει, κατὰ τὸ παρὰ τῷ ἀποστόλῳ εἰρημένον, ὅτι εἰ τινος τὸ ἔργον κατακάσεται, ζημωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως ὡς διὰ πυρὸς. *Basil. in Esai. ix. 19, p. 1039, D. Paris, 1718.*

Note SS, p. 125.

Ζῶντα μὲν ἐν τῇ σαρκὶ πάροικον εἶναι προσήκει, μεταβαίνοντα δὲ ἀπὸ τῆς ζωῆς ταύτης τοῖς οἰκείοις τόποις ἐναναπαύεσθαι. *Basil. in Psal. xv. 1, tom. i. p. 250, A. Paris, 1718.*

Note TT, p. 125.

Οὗτος ὁ αἰὼν τῆς μετανόας, ἐκεῖνος τῆς ἀνταποδόσεως· οὗτος τῆς ἐργασίας, ἐκεῖνος τῆς μισθαποδοσίας· οὗτος τῆς ὑπομονῆς, ἐκεῖνος τῆς παρακλήσεως. *Basil. Proœm. in Regulas fusius disputatas, tom. ii. p. 403, A. Paris, 1718.*

Note UU, p. 126.

Πρόκειται γὰρ ἀνάπαυσις αἰωνία τοῖς νομίμως τὸν ἐνταῦθα δεσθλήσασιν βλόν· οὐ κατὰ ὀφείλημα τῶν ἔργων ἀποδεδομένη, ἀλλὰ κατὰ χάριν τοῦ μεγαλοδώρου Θεοῦ τοῖς εἰς αὐτὸν ἡλπικόσι παρεχομένη. *Basil. in Psal. cxiv. tom. i. p. 310, D. See also Epist. ci. tom. iii. p. 197.*

Note XX, p. 126.

"Ἦτοι κατὰ τὴν παροῦσαν ζῶν, διὰ προσευχῆς τε καὶ φιλοσοφίας ἐκκαθαρθεῖς, ἢ μετὰ τὴν ἐνθένδε μετανάστασιν, διὰ τῆς τοῦ καθαρσίου πυρὸς χωνείας. *Greg. Nyssen. Orat. de Mortuis*, tom. ii. p. 1066, C. Paris, 1615.

Μετὰ τὴν ἐκ τοῦ σώματος ἔξοδον γνοὺς τῆς ἀρετῆς τὸ πρὸς τὴν κακίαν διάφορον, ἐν τῷ μὴ δύνασθαι μετασχεῖν τῆς θεϊότητος, μὴ τοῦ καθαρσίου πυρὸς τὸν ἐμμιχθέντα τῇ ψυχῇ ῥύπον ἀποκαθήραντος. *Ibid.* p. 1067, D. Paris, 1615.

Note YY, p. 126.

Hi, licet imperitissimi, collectos ex Origenis voluminibus maximos quoque errores in omnem disperserunt Orientem, quorum hæc summa est; ante corpus ipsum, aiunt, anima est, quæ quidem in cælis peccata commiserit. Ad hæc, cælum, solem, lunam, stellas, et aquas, quæ supra cælos sunt, animatas et rationales quasdam virtutes esse. Præterea, quod in resurrectione, corpora hominum rotunda et orbiculari specie excitabuntur. Et quod omnium impiorum hominum, ipsorumque etiam dæmoniorum tormenta finem habebunt, &c. *Concil. Labb. et Cossart.* tom. v. col. 413.

"This is the sum of many of the errors of Origen dispersed throughout the East: That the soul exists before the body, and even commits sin in heaven: that the firmament, the sun, the moon, the stars, and the waters which are above the firmament, are certain animated and rational excellences: that at the resurrection the bodies of men would be raised of a round and spherical form: that the torments of all wicked men, and even of the devils themselves, will have an end," &c.

Note ZZ, p. 127.

Διότι τοῦτο μὲν προσθήκαις νόθοις, τοῦτο δὲ καὶ διαστροφῇ τῶν ὀρθῶν λογισμῶν βεβιασμένη, πολλὰ τῶν ἀμωμήτων ἐκείνου συνταγμάτων κατακιβδηλεύειν ἐπειράσθησαν. *Photii Biblioth. Cod.* 233, p. 904. Rothomag. 1653.

Note ³A, p. 128.

Il y a des endroits qui sont fort beaux, si on les entend du Purgatoire, mais ils semblent plutôt aller à cette purgation générale

rale de tous les hommes qu'on attribue aux Origenistes : et il y en a un entre autres, auquel je ne voi pas que l'on puisse donner un bon sens.—*Mémoires pour servir à l'Histoire Ecclésiastique, par Tillemont*, tom. ix. part ii. art. 20, p. 1105. Bruxelles, 1728.

Note ³B, p. 128.

Il a suivi et imité Origènes dans l'allégorie ; l'on trouve même dans ses ouvrages quelques-unes des erreurs de cet auteur, sur la nature des âmes, et sur la fin des peines des damnés : mais il les rejette et les réfute expressément en d'autres endroits. Il y a donc bien de l'apparence que les endroits, dans lesquels on trouve ces erreurs d'Origènes, ont été ajoutés.—*Du Pin, Nouvelle Bibliothèque des Auteurs Ecclesiastiques*, tom. ii. p. 230. Paris, 1680.

Note ³C, p. 129.

Damnum autem pati est pœnas perpeti. Quis enim in pœna positus jacturam non facit? Salvum illum futurum dixit ; quia non interibit substantia, qua constat, sicut et doctrina mala peribit ; quia accidens causa est. Ideo autem dixit : " Sic tamen quasi per ignem," ut salus hæc non sine pœna sit ; quia non dixit, Salvus erit per ignem ; ut merito suo ab igni non combustus, salvus fiat examinatus per ignem ; sed cum dicit, " Sic tamen quasi per ignem," ostendit salvum illum quidem futurum, sed pœnas ignis passurum ; ut per ignem purgatus fiat salvus, et non, sicut perfidi, æterno igne in perpetuum torqueatur." *Ambros. in Ep. 1 Cor.* iii. 15, tom. ii. in Append. col. 122. Paris, 1686.

Note ³D, p. 130.

Bene addidit *in terrâ*, quia nisi hic mundatus fuerit, ibi mundus esse non poterit. *Ambros. in Psal. xl. 2*, tom. i. col. 870, F. Paris, 1686.

Note ³E, p. 131.

Mors igitur solutio est animæ et corporis. Denique et in apostolo docuimus lectum, " Dissolvi, et cum Christo esse multo melius." Solutio autem ista quid aliud agit, nisi ut corpus resolvatur et quiescat : anima autem convertatur in requiem suam, et sit libera, quæ, si pia est, cum Christo futura sit? *Ambros. de Bono Mortis*, tom. i. lib. i. cap. 3, col. 392, F. Paris, 1686.

Note ³F, p. 131.

Omnifariam igitur mors est bonum; et quia compugnantia dividit, ne se invicem impugnent; et quia portus quidam est eorum, qui, magno vitæ istius jactati salo, fidæ quietatis stationem requirunt; et quia deteriore statum non efficit: sed qualem in singulis invenerit, talem iudicio futuro reservat, et quiete ipsa fovet, et præsentium invidiæ subducit, et futurum expectatione componit.

Transitus autem à corruptione ad incorruptionem, à mortalitate ad immortalitatem, à perturbatione ad tranquillitatem. *Ambros. de Bono Mortis*, tom. i. lib. i. cap. 4, sec. 15. Paris, 1686.

Note ³G, p. 131.

Insipientes autem mortem quasi summum malorum reformidant: sapientes quasi requiem post labores, et finem malorum expetunt. *Ibid.* cap. 8, col. 403.

Mors stipendiorum plenitudo, summa mercedis, gratia missionis. *Ibid.* cap. 8, col. 404. Mors non est mala solutio; quia dissolvi et esse cum Christo multo melius. *Ibid.* cap. 8, col. 404.

Note ³H, p. 132.

Denique festinabat etiam sanctus David de hoc loco peregrinationis exire, dicens: "Advena ego sum apud te in terra et peregrinus, sicut omnes patres mei." Et ideo tamquam peregrinus ad illam sanctorum communem omnium patriam festinabat, petens pro hujus commorationis inquinamento remitti sibi peccata, priusquam discederet è vita. *Ibid.* cap. 2, sect. v. col. 391.

Note ³I, p. 132.

Vicerint carnem, nec illecebris ejus inflexæ sint. Deinde, quod pro pretio sedulitatis et innocentiae suæ securitate potiantur, nec quibusdam sicut impiorum animæ erroribus et perturbationibus implicentur, atque vitiorum suorum memoria torqueantur. Incipiunt intelligere requiem suam, et futuram sui gloriam prævidere, eaque se consolatione mulcentes, in habitaculis suis cum magna tranquillitate requiescent, stipatæ præsidii angelorum. *Ambros. de Bono Mortis*, lib. i. c. xi. tom. i. col. 408, 409. Paris, 1686.

Note ³K, p. 132.

Hinc igitur nobis adoriendus disputandi locus, mortem malum non esse; quia ærumnarum omnium malorumque perfugium est, et fida statio securitatis, ac portus quietis. *Ambros. de Fide Resurrectionis*, tom. ii. lib. ii. sec. 22, p. 1140. Paris, 1690.

Note ³L, p. 133.

Est etiam baptismum in Paradisi vestibulo * * * quo purificantur, qui in Paradisum redire cupiebant; ut regressi dicerent, "Transivimus per ignem et aquam." Hic per aquam, illic per ignem. Per aquam, ut abluantur peccata; per ignem, ut exurantur. Sed quod est gravius, et hic sustinemus ignem, et illic. Quis est, qui in hoc igne non baptizatur? Non Presbyter, non Episcopus, non Johannes, qui ait, *Ego vos baptizo*, &c. * * * Non de hoc baptismate, quod fit per sacerdotes Ecclesiæ, dictum ipse Dominus testificatur: siquidem *post consummationem sæculi, missis angelis qui segregent bonos et malos*, hoc futurum est baptismus; quando per caminum ignis iniquitas exuretur, ut in regno Dei fulgeant justī, sicut sol ipse in regno patris sui; et si aliquis sanctus ut Petrus sit, ut Johannes, baptizabitur hoc igne. *Ambros. in Psal. cxviii. (i. e. cxix.)* Serm. iii. cc. 14, 15, tom. i. col. 997, D. F. Paris, 1690.

Sive ille sit Petrus, qui claves accepit regni cœlorum, qui supra mare ambulavit, oportet ut dicat, "Transivimus per ignem et aquam, et induxisti nos in refrigerium. *Ibid. Serm. xx. c. 12, col. 1225, C.* Ille examinabitur ut argentum, ego examinabor ut plumbum. * * * Si nihil argenti in me inventum fuerit, heu me! *in ultima inferni detrudar. Ibid. c. 13, col. 1225, E. See also Enarrat. in Ps. xxxvi. c. 26, tom. i. col. 789, E.*

Mr. Husenbeth (p. 596) quotes the following from St. Ambrose, but declares it to be "an erroneous opinion, which some few of the Fathers held:—

Qui non veniunt ad primam resurrectionem, sed ad secundam reservantur, isti urentur, donec impleant tempora inter primam et secundam resurrectionem: aut si non impleverint, diutius in supplicio permanebunt. Ideo ergo rogemus, ut in prima resurrectione partem habere mereamur. *Ambros. in Ps. i. Enarrat. c. 54, tom. i. col. 763, D.*

“ They who come not to the first resurrection, but are reserved for the second, shall be burnt, till they accomplish the time between the first and second resurrection ; or if they shall not have accomplished it, they shall remain longer in punishment. Let us therefore pray that we may deserve to have part in the first resurrection.”

The error alluded to, says Mr. Husenbeth, is, that St. Ambrose supposes that some souls may remain in Purgatory even after the last judgment.

Note ³M, p. 134.

His igitur freti, intrepidè pergamus ad Redemptorem nostrum Jesum ; intrepidè ad Patriarcharum Concilium, intrepidè ad patrem nostrum Abraham, cùm dies advenerit, proficiscamur ; intrepidè pergamus ad illum sanctorum cætum, justorumque conventum. Ibimus eo, ubi paradus est jucunditatis, ubi nullæ nubes, nulla tonitrua, neque tenebræ, sed sola Dei fulgebit claritas. *Ambros. de Bono Mortis*, lib. i. cap. 12, secs. 52, 53, tom. i. col. 411. Paris, 1686.

Note ³N, p. 135.

Scientes igitur in æternum mansura judicia omnia justitiæ Dei, caveamus ne opera nostra displiceant, et æternum incipiamus subire judicium : nec, si aliquid boni fecimus, resupino solvamus affectu. “ Omnes oportet nos ante tribunal Christi adsistere ; ut recipiat unusquisque quod gessit, sive bonum, sive malum.” Vides quia et Paulus adsistit, ut ipse commemorat. Cave ligna, cave stipulam ; ne ad judicium Dei tecum deferas, quæ ignis exurat. Cave ne, cum in uno aut duobus habeas quod probetur, in pluribus operibus deferas quod offendant. “ Si cujus opus arserit, detrimentum patietur ; potest tamen et ipse per ignem salvari.” Unde colligitur, quia idem homo et salvatur ex parte, et condemnatur ex parte. Cognoscentes itaque multa esse judicia, opera nostra examinemus omnia. In viro justo grave est detrimentum, grave operis alicujus incendium : in impio pœna miserabilis. *Ambros. in Ps. cxviii. (cxix.) Serm. xx. c. 58*, tom. i. col. 1238, C. Paris, 1686.

Note ³O, p. 135.

“ Ambrose,” says Bellarmine, “ understands by the builders spoken of in 1 Cor. iii. only doctors and preachers of the gospel,

and by the 'gold, silver, precious stones, wood, hay and stubble,' not works, but *doctrines*; adding, that such a view of the passage is utterly irreconcilable with its application to the doctrine of Purgatory. 'Quia hæretici non solvuntur per ignem Purgatorium sed damnantur ad ignem æternum.'" *De Purg.* lib. i. c. 5, tom. ii. p. 394, A. Colonizæ, 1628.

Superest igitur ut dicamus hîc Apostolum loqui *de igne severi et justî Judicii Dei*, qui non est ignis purgans vel affligens, sed *probans et examinans*. Ita exponit *Ambrosius* in Ps. cxviii. Concone 20, sec. 12, &c. *Bellarmin.* *de Purg.* lib. i. c. 5, tom. ii. p. 395, A. Colonizæ, 1628.

Aliqui eorum per ignem non intelligunt ignem purgatorium, sed ignem divini judicii. Ita videntur loqui *Hilarius*, *Hieronymus*, et in loco posteriore (Ps. cxviii.) *Ambrosius*. *Bellarmin.* *de Purg.* lib. ii. c. i. tom. ii. p. 405, G. Colonizæ, 1628.

Note ³P, p. 135.

Commentarios in Epistolas S. Pauli, Ambrosio ab eruditissimis omnibus abjudicatos, Hilario Sardo Romanæ Ecclesiæ Diacono jam vindicavimus. See *Natalis Alexander Hist. Eccles. sæc. iv. art. 25, sec. i. p. 605.* Paris, 1679.

Note ³Q, p. 136.

Et sicut Diaboli omniumque negatorum atque impiorum, qui dixerunt in corde suo, "*Non est Deus*," credimus æterna tormenta, sic peccatorum atque impiorum et tamen christianorum, quorum opera in igne probanda sunt atque purganda, moderatam arbitramur et mixtam clementiam sententiam Judicis. *Jerom. in Esai. xvi. 24, in fine*: tom. iii. col. 515. Paris, 1704.

Note ³R, p. 137.

Ambrosius consentire creditur Origeni, dicenti omnes homines qui sunt, qui fuerunt, quique futuri sunt, uno excepto Christo, examinandos, probandos, et aliquo modo urendos igne conflagrationis mundanæ in die judicii. Ad eandem opinionem apparet alluisse Hieronymus in Amos vii. 4. *Sixt. Senens. Biblioth. Sanct.* lib. v. Annot. 171, in Psal. xxxvi. 15, p. 385, A. C. Paris, 1610.

"Ambrose is supposed to coincide in opinion with Origen, who maintains that men of all ages, past, present, and future, with the

single exception of Christ, will be examined, proved, and, in some sort, burnt by that fire, which is to effect the conflagration of the world at the day of judgment. To this opinion Jerome seems to allude in his comment on Amos vii. 4."

Note ³S, p. 138.

Creduntur autem à quibusdam etiam ii, qui nomen Christi non relinquunt, et ejus lavacro in Ecclesia baptizantur, nec ab ea ullo schismate vel hæresi præciduntur, in quantislibet sceleribus vivant, quæ nec diluant poenitendo, nec eleemosynis redimant, sed in eis usque ad hujus vitæ ultimum diem pertinacissime perseverant, salvi futuri per ignem; licet pro magnitudine facinorum flagitiorumque diuturno, non tamen æterno, igne puniri. Sed qui hoc credunt, et tamen catholici sunt, humana quadam benevolentia mihi falli videntur. Nam scriptura divina aliud consulta respondet. *August. Enchir. ad Laurent. de Fide, Spe, et Caritate*, c. 67, sec. 18, tom. vi. col. 221. Paris, 1685.

"Some persons believe that those, who do not reject the name of Christ, and, being admitted into his Church by baptism, are not cut off from it by any schism or heresy, will be saved by fire, in whatever sins they may pass their lives; and that, even though they neither wipe them away by penitence, nor cancel them by almsgiving, but obstinately persevere in them to the last day of their lives; although, according to the magnitude of their crimes and iniquities, they will be punished by enduring, but not everlasting, fire. Those, however, who entertain this opinion, and at the same time belong to the Catholic Church, appear to me to be led astray by a certain benevolent feeling towards mankind. For holy Scripture, if consulted, holds a different doctrine."

Note ³T, p. 138.

Qui, dum in hoc vivit corpore, veniam peccatorum non fuerit consecutus, et sic de vita excesserit, Deo perit, et esse desistit; licet sibi subsistat in poenis. *Hieron. Comment. lib. xviii. in Isai.* lxxv. tom. iii. col. 481. Paris, 1704.

Note ³U, p. 138.

Lugeatur mortuus; sed ille, quem Gehenna suscipit, quem Tartarus devorat, in cujus poenam æternus ignis æstuat. Nos

quorum exitum angelorum turba comitatur, quibus obviam Christus occurrit, gravemur magis, si diutius in tabernaculo isto mortis habitemus; quia quamdiu hic moramur, peregrinamur a Domino. *Hieron. Epist. xxii. ad Paulam*: tom. iv. pars 2, col. 56. Paris, 1706.

Note ³X, p. 139.

Nunc igitur pro brevi labore æterna beatitudine fruitur; excipitur Angelorum choris; Abrahæ sinibus confovetur, et cum paupere quondam Lazaro, divitem purpuratum, et non palmatum consulem, sed atratum, stillam digiti minoris cernit inquirere. *Jerom. Ep. xx. ad Marcellam, de Exitu Leæ*, tom. iv. pars 2, col. 52. Paris, 1706. See also *Epitaphium Nepotiani, Epist. xxxv. ad Heliodorum*. col. 269.

Note ³Y, p. 139.

Quando anima, vinculis relaxata corporeis, volandi quo velit, sive quo ire compellitur, propter tenuitatem substantiæ, habuerit libertatem, aut ad inferna ducetur, aut certe ad cœlestia sublevabitur. *Hieron. Comment. lib. iii. in Amos viii.* tom. iii. col. 1447. Paris, 1704.

Note ³Z, p. 140.

Nam pro defunctis quibusdam, vel ipsius Ecclesiæ, vel quorundam piorum exauditur oratio: sed pro his, quorum, in Christo regeneratorum, nec usque adeo vita in corpore male gesta est, ut tali misericordia judicentur digni non esse, nec usque adeo bene, ut talem misericordiam reperiantur necessariam non habere. Sicut etiam, facta resurrectione mortuorum, non deerunt quibus post pœnas, quas patiuntur spiritus mortuorum, impertiatur misericordia, ut in ignem non mittantur æternum. Neque enim de quibusdam veraciter diceretur, quod non eis remittatur neque in hoc sæculo neque in futuro, nisi essent quibus, etsi non in isto, tamen remitteretur in futuro. *Aug. de Civit. Dei*, lib. xxi. c. 24, sec. 2, tom. vi. col. 1642. Paris, 1685.

Note ⁴A, p. 141.

Ædificarent autem aurum, argentum, lapides preciosos, et de utroque igne securi essent: non solum de illo æterno, qui in

æternum cruciaturus est impios, sed etiam de illo qui emendabit eos, qui per ignem salvi erunt. Dicitur enim, ipse autem salvus erit, sic tamen quasi per ignem. Et quia dicitur salvus erit, contemnitur ille ignis. Ita plane, quamvis salvi per ignem, gravior tamen erit ille ignis, quam quicquid potest homo pati in hac vita. *August. Enarrat. in Psal. xxxvii. ver. 2, sect. 3, tom. iv. col. 295. Paris, 1691.*

Note 'B, p. 141.

Sed temporaneas poenas alii in hac vita tantum, alii post mortem, alii et nunc et tunc; veruntamen ante iudicium illud severissimum novissimumque. Non autem omnes veniunt in sempiternas poenas, quæ post illud iudicium sunt futuræ, qui post mortem sustinent temporales. Nam quibusdam, quod in isto non remittitur, remitti in futuro sæculo, *i. e.* ne futuri sæculi æterno supplicio puniantur, jam suprâ diximus. *August. De Civit. Dei, lib. xxi. cap. 13, in fine; tom. vi. col. 634. Paris, 1685.*

Note 'C, p. 141.

Decem aut duodecim versus, qui capite 24 habentur, et in quibus diserte Purgatorium docetur, in antiquis libris Brugensi et Coloniensi non legi, ut neque in exemplaribus Friburgi excussis: imo et carere iis exemplar Parisiense, ut testantur qui editioni 1531 præfuerunt. *Dallæus de Usu Patrum: cap. 4, Rat. 4. Genevæ, 1686.*

Note 'D, p. 142.

Purgatorias autem poenas nullas futuras opinetur, *nisi ante illud ultimum tremendumque iudicium.* *August. De Civit. Dei, lib. xxi. c. 16, tom. vii. col. 636, F. Paris, 1685.* "He supposes that there will be no purgatorial punishments, except before that last and tremendous judgment."

Mr. Husenbeth contends that *ante* supports Purgatory and condemns the Probatory fire *at* the day of judgment. If, however, there were any doubt as to the meaning of St. Augustine, the following note would be sufficient to make it clear.

Note 'E, p. 142.

Arguuntur autem *in die iudicii* omnes qui non habent fundamentum, quod est Christus: emendantur autem, id est purgantur, qui huic fundamento superædificant lignum, fœnum, stipulam.

Detrimentum enim patientur, sed salvi erunt tanquam per ignem. *August. in Psal.* vi. c. 3, tom. iv. col. 24, C. Paris, 1691. See also his Comment. on Psalm. ciii. Serm. 3, c. 5, tom. iv. col. 1154, B.

Note 'F, p. 143.

Tale aliquid etiam post hanc vitam fieri *incredibile non est*, et utrum ita sit *quæri potest*, et aut inveniri aut latere, nonnullos fideles *per ignem quendam purgatorium*, quanto magis minusve bona pereuntia dilexerunt, tanto tardius citiusve salvari. *August. in Enchirid. de Fide, Spe, et Caritate, ad Laurentium*, cap. 69, tom. vi. col. 222. Paris, 1685.

Note 'G, p. 143.

Sive ibi tantum, sive hic et ibi, sive ideo hic et non ibi, secularia (quamvis a damnatione venialia) concremantem ignem transitoriae tribulationis inveniunt, *non redarguo*; quia *forsitan verum est*. *August. de Civitate Dei*, lib. xxi. c. 26, sec. 4, tom. vii. col. 649, B. Paris, 1685.

Note 'H, p. 143.

Cum iis quæ scribimus, ita nostra vel aliorum exerceatur et erudiatur infirmitas, ut tamen in eis nulla velut canonica constitutur auctoritas. *August. de Octo Dulcitii Quæst.* Q. 3, sec. 3, tom. vi. col. 131, E. Paris, 1685.

Note 'I, p. 144.

Postea, cum de hoc sæculo transierimus, nulla compunctio vel satisfactio remanebit. *August. Hom. v. in 1 Tim.* iv. col. 420, tom. x. D. Basil, 1569.

Note 'K, p. 144.

Non est ullus ulli medius locus, ut possit esse nisi cum Diabolo, qui non est cum Christo. *August. de Peccat. Meritis et Remiss.* lib. i. c. 28, tom. vii. col. 680. Basil, 1569.

Note 'L, p. 144.

Primum locum fides catholicorum, divina auctoritate, regnum credidit esse cœlorum, unde non baptizatus excipitur: secundum Gehennam, ubi omnis apostata, vel a Christi fide alienus, æterna supplicia experietur: tertium penitus ignoramus: imo nec esse in scripturis sanctis inveniimus. *August. Hypognost. contra Pelag.* lib. v. tom. vii. col. 1405, C. Basil. 1569.

Note 'M, p. 144.

Duæ quippe habitationes sunt ; una in igne æterno, alia in regno æterno. Puta quia in igne æterno aliter ille, aliter ille torquebuntur : ibi erunt tamen, ibi omnes cruciabuntur ; minus ille, plus ille. August. Serm. clxi. de Verbis Apostoli, sec. 4, tom. v. col. 776, Paris, 1685 ; or Serm. 18, tom. x. col. 349, B. Basil, 1569.

Note 'N, p. 144.

Scitote verò quòd, cum anima à corpore evellitur, statim aut in Paradiso pro meritis bonis collocatur, aut certe pro peccatis in inferni tartara præcipitatur. *August. de Vanit. Seculi. cap. i. tom. ix. col. 947. Basil, 1569.*

Note 'O, p. 145.

Sed recedens anima, quæ carnalibus oculis videri non potest, ab angelis suscipitur, et collocatur aut in sinu Abrahæ, si fidelis est, aut in carceris inferni custodia, si peccatrix est : donec veniat statutus dies, quo suum recipiat corpus, et apud tribunal Christi, judicis veri, reddat suorum operum rationem. *August. de Consolatione Mortuorum, Serm. 2, cap. 1, tom. ix. col. 974. Basil, 1569.*

Note 'P, p. 145.

Hac Dei gratiâ, qua in nos ostendit magnam misericordiam suam, et in hac vita per fidem regimur, et post hanc vitam per ipsam speciem incommutabilis veritatis ad perfectionem plenissimam perducemur. *August. de Civitat. Dei, lib. x. cap. 22, tom. vii. col. 257. Paris, 1685.*

Note 'Q, p. 145.

In requie enim sunt animæ piorum à corpore separatæ ; impiorum autem pœnas luunt : donec istarum ad æternam vitam, illarum verò ad æternam mortem, quæ secunda dicitur, corpora reviviscant. *August. de Civitat. Dei, lib. xiii. c. 8, tom. vii. col. 330. Paris, 1685.*

Note 'R, p. 145.

Morum porro corrigendorum nullus alius quam in hac vita locus est ; nam post hanc quisque id habebit, quod in hac sibimet conquisiverit. Ideo compellimur humani generis caritate intervenire pro reis, ne istam vitam sic finiant per supplicium, ut, ea

finita, non possint finire supplicium. *August. Epist. cliii. sec. 3, ad Macedon. tom. ii. col. 525, B. Paris, 1688.*

Note 'S, p. 146.

Qui in hac vita Deo non placuerit, habebit quidem pœnitentiam in futuro sæculo de malis suis : sed indulgentiam in conspectu Dei non inveniet. Quia etsi erit ibi stimulus pœnitudinis, nulla tamen erit correctio voluntatis. *August. ad Petrum Diacon. cap. 3, tom. iii. col. 209. Basil, 1569.*

Note 'T, p. 146.

Qualem invenit Dominus, cum hinc evocat, talem et judicat. *August. in Apocalyp. Hom. xi. tom. ii. in Append. col. 173, B. Paris, 1685.*

Note 'U, p. 146.

In quo quemque invenerit suus novissimus dies, in hoc eum comprehendet mundi novissimus dies : quoniam qualis in die isto quisque moritur, talis in die illo judicabitur. *August. Ep. cxcix. ad Hesychium. sec. 2, tom. ii. col. 743, B. Paris, 1685.*

Note 'X, p. 150.

Nemo certe jam dubitat orthodoxus, an Purgatorium sit, de quo tamen apud priscos illos, nulla, vel quàm rarissima, fiebat mentio. Sed et Græcis, ad hunc usque diem, non est creditum Purgatorium esse. Legat qui velit Græcorum veterum commentarios, et nullum quantum opinor, aut quàm rarissimum, de Purgatorio sermonem inveniet. Sed neque Latini, simul omnes ac sensim, hujus rei veritatem conceperunt. * * * Quamdiu nulla fuerat de Purgatorio cura, nemo quæsit indulgentias. Nam ex illo pendet omnis indulgentiarum existimatio. Si tollas Purgatorium, quorsum indulgentiis opus erit ? His enim, si nullum fuerit Purgatorium, nihil indigebimus. Contemplantes igitur aliquandiu Purgatorium incognitum fuisse : deinde quibusdam pedetentim, partim ex revelationibus, partim ex scripturis fuisse creditum, atque ita tandem generatim ejus fidem ab orthodoxa Ecclesia fuisse receptissimam, facillimè rationem aliquam indulgentiarum intelligimus. Cum itaque Purgatorium tam serò cognitum ac receptum Ecclesiæ fuerit universæ, quis jam de indulgentiis mirari potest, quòd in

principio nascentis Ecclesiæ nullus fuerat earum usus? Cœperunt igitur indulgentiæ, postquam ad Purgatorii cruciatus aliquandiu trepidatum erat. *J. Fischéri Roffens. Assert. Luther. Confut.* Art. xviii. col. 496, 497. Wirceb. 1597.

Note 'Y, p. 151.

Neque tamen hac occasione sunt contemnendæ indulgentiæ, quòd earum usus in Ecclesia videatur sero receptus, quoniam multa sunt posterioribus nota, quæ vetusti illi scriptores prorsus ignoraverunt. *Alphonsi de Castro advers. Hæres.* lib. viii. sub voce "*Indulgentia*," p. 185. Colonizæ, 1549.

Note 'Z, p. 151.

De Purgatorio fere nulla mentio, potissimum apud Græcos Scriptores. Qua de causa usque in hodiernum diem purgatorium non est à Græcis creditum. *Alphonsi de Castro, ubi supra.*

Note 'A, p. 151.

Unus ex notissimis erroribus Græcorum et Armenorum est, quo docent nullum esse Purgatorium locum, in quo animæ ab hac luce migrantes purgentur à sordibus, quas in corpore contraxerant, antequam in æterna tabernacula recipi mereantur. *Alphon. de Castro, advers. Hæreses, in voc. "Purgatorium,"* lib. xii. p. 249. Colonizæ, 1549.

The Greeks, in the Council of Basle, publicly declared in the Apology which was delivered and read to the Deputies, A.D. 1438, "That the doctrine of a Purgatory fire is to be cast out of the Church, as that which slackens the endeavours of the diligent, by persuading them not to use all means of exertion to be purged in this life, inasmuch as another purgation is expected after it." *Apologia Græcorum de Igne Purgatorio. Published by Salmasius.*

Note 'B, p. 151.

Punitio ergo in Purgatorio est res in opinione humana posita : quæ, nec ex Scripturis, nec Patribus, nec Conciliis, deduci potest firmiter. Immo, salvo meliore iudicio, opposita sententia eis conformior videtur. *Barn. Catholico-Rom. Pacif.* sec. ix. p. 130, D. ad fin. Paralip. Oxon. 1680.

CHAPTER V.

PURGATORY OPPOSED TO REASON.

"Behold, I waited for your words; I gave ear to your REASONS, whilst ye searched out what to say."—JOB xxxii. 11.

THE Romanist is not only satisfied that a belief in Purgatory is authorized by Scripture and Antiquity, but he further maintains that its truth may be clearly deduced from REASON. Reason is doubtless an invaluable gift of God to man, by which he is mainly distinguished from the brute creation, and enabled to discriminate between good and evil. True it is, that this gift may be altogether inadequate to the solution of the great mysteries of divine revelation: nor is it surprising that it should be so, inasmuch as that which is finite cannot be expected to comprehend that which is infinite. The word of God has revealed truths which are to be implicitly received; and the question, "How can these things be?" is equally irrelevant and presumptuous. Though the mystery of the Trinity in Unity may

be above the reach of human reason, it is not on that account **contrary** to human reason. Indeed, right reason can never be opposed to the volume of Inspiration. If any apparent opposition exists between the reason of man and the word of God, it must proceed from want of faith, from weakness, or from error in the former, not from any defect in the latter. What can be proved from Scripture will never be disproved by reason. Nor will reason ever succeed in establishing an article of faith, which cannot be legitimately supported by the authority of divine truth. By the believer in the inspiration of God's word, all reasoning, contradictory to the truths therein contained, will be at once rejected; while that which is found to be consonant therewith is readily accepted, as the test of a rational investigation of doctrinal belief.

Since, then, it has been seen that the doctrine of Purgatory cannot be established upon a scriptural basis, and that Antiquity does not bear out the interpretation of Scripture by which the Romanist would support it, it is hardly to be expected that any argument can be drawn from Reason with greater success. Into the validity of this, his last resource, it is now, however, necessary to inquire.

And here, in the outset, it becomes important to mark more particularly the distinction which the Church of Rome has set up between mortal and venial sins. "*A mortal sin* is any great offence

against the law of God, which is deliberately and voluntarily committed. A *venial sin* is a small and very pardonable offence against God or our neighbour.”¹ To the former, both eternal and temporal punishment is due : to the latter, temporal punishment only. With respect to those in a state of grace, although Christ has satisfied for the *eternal* punishment due to their mortal sins ; still it is alleged that “generally a temporary punishment remains due to sin, after the guilt and eternal punishment due to it have been remitted :”² for which it is essential to “satisfy the justice of God,”³ either in this life, by receiving “the sacraments, by devout prayer, by almsdeeds, and the like good works ; or, after death, to make full satisfaction in Purgatory.”⁴

On this point the Council of Trent has the following canons :—

“If any one shall say, that for sins, in respect of their temporal punishment, satisfaction is not made to God, through the merits of Christ, by penalties either inflicted by Him [God] and patiently endured, or imposed by the priest (when not spontaneously undertaken), as by fasts, prayers, alms, or other works of piety ; and, consequently, that the

¹ An Abridgment of Christian Doctrine, pp. 109, 110. Dublin : Grace, 1838.

² Dr. Milner's End of Religious Controversy, p. 373. London : Andrews. Eighth Edition.

³ Dr. Wiseman's Lectures, vol. ii. pp. 42, 47.

⁴ An Abridgment of Christian Doctrine, p. 110. Dublin, 1838.

best penitence is only a new life: let him be Anathema."¹

"If any one shall say that the keys of the Church are only given to loose, and not to bind; that on that account priests, in imposing penalties on those who confess, act contrary to the intention of the Keys, and against the ordinance of Christ; and that it is a fiction, when, by virtue of the Keys, *eternal punishment has been removed, that temporal punishment still generally remains to be undergone*: let him be Anathema."²

In support of this position it is urged that, since "the just man falleth seven times:"³ since "for every idle word men must give an account:"⁴ since the uncertainty of life is such, that many are snatched away in an instant, without the possibility of calling upon God for mercy;⁵ and since, consequently, every man must have some venial sin, for the expiation of which, as well as for the punishment due to other sins, satisfaction must be made; a place of temporary suffering is set apart in the next world; "where, however, the souls detained may be relieved by the prayers, alms, and sacrifices of the faithful here on earth." To the same effect is the following passage in one of their catechisms:—"For belief in Purgatory, *Reason* clearly teaches these two things; first, that all and every sin, how

¹ See Note A, p. 223.

² See Note B, p. 223.

³ Proverbs xxiv. 16.

⁴ Matt. xii. 36.

⁵ Dr. Milner's End of Religious Controversy, p. 373.

small soever, deserves punishment; secondly, that some sins are *so small*, either through the levity of the matter, or for want of full deliberation in the actor, as not to deserve eternal punishment. From whence it is plain, that besides the place of eternal punishment, which we call hell, there must be also a place of temporal punishment for such as die in *little sins*; and this we call Purgatory.”¹

Bellarmino also tells us that “when sinners are reconciled to God, the whole temporal punishment is not always remitted with the sin. It may happen, and often does happen, that in a whole life, a man may not have fully *satisfied* for that temporal punishment; therefore a Purgatory must necessarily be established.”²

Statements such as these appear to be much better adapted to the mouth of a heathen than to the lips of those, who, professing to believe in the Bible, have read therein of a Redeemer, and of the great purpose for which He came into the world. For where, in the word of God, is a distinction drawn between mortal and venial sins? Or where is it intimated that any sin, in its own nature, is small,³ or pardonable by any other means than by the atonement made by Christ upon the Cross? It is true that

¹ “Grounds of the Catholic Doctrine, contained in the Profession of Faith published by Pope Pius IV., by way of Question and Answer,” pp. 28, 30. A.D. 1731.

² See Note C, p. 223.

³ Abridgement of Christian Doctrine, p. 109.

all sins are not equal in magnitude. There is doubtless a difference between petulance and malice, between laughter¹ and lust, between equivocation and perjury. But every sin, however small, is an offence against a perfectly *holy* and *just* God, and requires nothing short of a perfect atonement to obliterate its guilt. This atonement, or satisfaction, nothing but "the full, perfect, and sufficient sacrifice of Christ" could ever effect. Every transgression of a law, however minute, evinces a disposition opposed to the authority of the lawgiver, and is therefore opposed to the precepts of the law itself. Hence it is that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all,"² and becomes the object of God's abhorrence, whose "wrath is revealed from heaven against *all* ungodliness and unrighteousness of men."³ To teach, therefore, that frail and peccable men are able to satisfy the justice of Almighty God, is worse than mockery. It is "to sew pillows to all armholes."⁴ It is to lull mankind into a fatal security, both as to the true character of sin, and the satisfaction necessary for its atonement. Sin, in whatever degree, is in its own nature deserving of eternal exclusion from the presence

¹ "Purgatory, on Catholic principles, is a place where men for sins, even of inadvertence, namely, for an idle word, or an *immoderate laughter*, are *afflicted with the severest punishments*." Dr. Butler on the *Truths of the Catholic Religion*, vol. ii. p. 274. *Greg. Dialog.* b. iv. c. 39, tom. ii. col. 443. Paris, 1705.

² James ii. 10.

³ Rom. i. 18.

⁴ Ezek. xiii. 18.

of the Lord. Hence it is declared that the only wages thereof "is death."¹ "The soul that sinneth, it shall die."² "Cursed is every one that continueth not in *all* things written in the book of the law to do them."³ Whatever be the relative magnitude of transgressions, which may incur a liability to various degrees of punishment, all, for which pardon has not been sought through the atonement of the Redeemer, are obnoxious to a sentence of eternal banishment from heaven. Had the Lord in his wrath smitten David with death, before he had repented of the deliberate and deadly sin of which he had been guilty, he doubtless would have been consigned to hell: but it does not follow that the torments he would have endured, would have been equal to those inflicted upon others, whose transgressions had been far greater in number or magnitude. Every sinner who has not truly repented of his evil way, and obtained, through faith in Christ, an interest in his atonement, will be punished in hell; though all may not be doomed to the furnace seven times heated, and the fiercest of the fires that shall not be quenched. Doubtless there will be gradations in punishments, as in rewards; but as the merits of Christ alone can give a title to the latter, so the shedding of his blood is the only satisfaction for the former.

It may be here necessary to remark that satisfactions are of two kinds: one, inherently merito-

¹ Rom. vi. 23.

² Ezek. xviii. 20.

³ Gal. iii. 10.

rious; the other indispensably necessary, but without intrinsic merit. Of the former kind was the sacrifice of Christ: of the latter was the restitution, or satisfaction, offered by Zacchæus. Zacchæus obtained salvation, not because he was willing to make restitution,—without which he could not have been saved,—but because he was the child of Abraham,¹ through faith in the great satisfaction which really was meritorious.

That man has an instinctive conviction of the necessity of some atonement or satisfaction for his transgressions, is evident from the various sacrifices which were offered by the heathen, and their many self-inflictions in order to appease the wrath of an imaginary God. The Christian is taught, on the other hand, in the volume of inspiration, to look to Christ as the Lamb slain for the sins of the whole world; and to regard him as the fulfilment of every legal and typical atonement, without trusting to any works or deservings of his own, as partaking in the efficacy of that sacrifice. Now the Romish Church maintains that a *temporal* punishment is due to sin after the *eternal* punishment has been remitted; and that “the afflictions of life, domestic and personal,” are to be viewed as “temporal punishments for sin, and as *satisfactions* to God’s justice for it.”² It may readily be granted that sin and disobedience originally “brought death into the world and all our wo;” but that the afflictions and

¹ Rom. iv. 16.

² Dr. Wiseman, vol. ii. p. 42.

trials, to which individuals are constantly exposed, are necessarily the consequence of sin *in themselves*, is not true. Christ has said, "*Blessed* are ye when men shall revile and persecute you;" and, "in the world ye shall have *tribulation*, but *be of good cheer*." Of the worthies mentioned by St. Paul,¹ as having suffered trials of cruel mockings and scourgings, "*the world was not worthy*:" and again, the apostle says, "Whom the Lord *loveth* he chasteneth, and *scourgeth every son whom he receiveth*." If, indeed, sorrow was necessarily the consequence of individual sin, the Saviour himself could not have been free from guilt. It is true that calamities may be, and frequently are, the result of personal transgressions; but in such cases their endurance does not make satisfaction, in any way, to God, so as to destroy sin; nor can they be "united to the merits of Christ's passion,"² in atoning for it. The purposes for which the Almighty sends these chastisements upon us are, not to satisfy his vindictive justice,³ but to shew his hatred of sin, to correct our wickedness,⁴ to try our fidelity,⁵ to make us more humble and more holy,⁶ to teach others that sin will not pass unpunished. They are not sent, as intimated by the Council of Trent,⁷ and openly affirmed by Romanists,⁸ that their union with the sufferings of

¹ Heb. xi.

² Dr. Wiseman, vol. ii. pp. 42, 51.

³ See Note D, p. 224.

⁴ Job xxxvi. 8—12.

⁵ Job i. 11; ii. 5.

⁶ See Note E, p. 224.

⁷ Sess. xiv. can. 14, p. 111. Romæ, 1564.

⁸ Dr. Wiseman, vol. ii. p. 42.

the Saviour may complete his satisfaction, otherwise imperfect ; but, in the words of St. Augustine, “ either as proof of deserved misery, or with a view to the amendment of a sinful life, or the exercise of a necessary patience.”¹ They are sent “ that the *trial of our faith*, being much more precious than of gold that perisheth, though it be tried with fire, *may be found unto praise, and honor, and glory*, at the appearing of Jesus Christ.”²

In proof “ of the incompleteness of Christ’s sufferings, as to their application,” and “ that much is to be done [suffered?] by man towards possessing himself of the treasures laid up in our Saviour’s redemption,” the Romanist appeals³ to St. Paul’s declaration to the Colossians :—“ I now rejoice in my sufferings for you, *and fill up that which is behind*” (or, according to the Rhemish translation, “ those things that are wanting”) “ *of the afflictions of Christ*, in my flesh, for his body’s sake, which is the Church.”⁴ This text is adduced in evidence that “ the divine Providence had ordained some sufferings of the saints, which should have respect to the completion of the sufferings of Christ for his body ; and that the saints did complete this ordinance by the superabundance of their sufferings.”⁵ The Rhemish Annotators even go so far as to say, “ that this accomplishment of the wants

¹ See Note F, p. 224.

² 1 Pet. i. 6, 7.

³ Dr. Wiseman, vol. ii. p. 47.

⁴ Col. i. 24.

⁵ Cajetan. Tract. de Indulgent. quæst. 3. See Note G, p. 225.

of Christ's passion, which the Apostles and other saints make up in the flesh, is not meant, *but of the penal and satisfactory works of Christ in his members*, every good man adding continually, and specially martyrs, somewhat to accomplish the full measure thereof:" "that the passions of the saints, by the sufferers' special intention, are applicable to special persons, one or many:" "that though one member cannot merit for another properly, yet may one bear the burden, and discharge the debt of another:"¹ and thus "that Job avouches his penalties far surmounted his sins."²

In refutation of these opinions it may be observed, in the first place, that the sufferings of Christ were not confined to those which he endured in his own true and natural body. He still suffers in his mystical body; and, as the Head of the Church, sympathizes with its members.³ That his own sufferings were complete and meritorious is evident from the assurance of the Apostle, that "by one offering of himself he hath perfected for ever them that are sanctified."⁴ After the completion of this perfect sacrifice, the ascended Saviour stayed the mad career of Saul against the Christians by a voice from heaven, saying unto him, "Saul, Saul, why persecutest thou ME?"⁵

¹ See Note H, p. 225.

² Job vi. 2.

³ Eph. i. 22, 23.

⁴ Heb. x. 14.

⁵ Acts ix. 4. See Note I, p. 225.

Now Christ did not here allude to his *personal* sufferings. They had terminated upon the Cross, and his dying lips had proclaimed the work of redemption "*finished*." It is his sympathy with the sufferings of his Church, of which he speaks to the astounded persecutor : and the converted Apostle, in like manner, speaks of the trials which he endured for the sake of Jesus, "as the sufferings of Christ, which abounded in him."¹ To the Philippians he expresses a desire to be found in Christ, "that he might know the *fellowship* of his sufferings;" and hence it is justly inferred that Jesus sympathizes with his people; that he feels with them and for them; and that he looks upon the sufferings, which they endure on his account, in the same light as if they were inflicted upon himself.

But these sufferings of the saints are never said to be *meritorious*. They are never endured by way of *expiation*; but the patience with which they are borne, tends to the edification and confirmation of the Church in the doctrine of the Gospel.² They serve as "examples of patience for the instruction and for the encouragement of others"³ of the brethren, "to hold fast the profession of the faith

¹ 2 Cor. i. 5.

² *Pro vobis*; id est, pro vestri confirmatione. *Dionys. Carthus.* in *Coloss.* i. 24, tom. vii. p. 100, C. Colonix, 1532.

³ Et exempla demonstranda sunt patientiæ ad exempla aliorum. *August. de Genesi ad literam*, lib. iii. c. 15, sec. 24, tom. iii. col. 154, F. Paris, 1689.

without wavering." It is further observable that the bonds and imprisonment endured by St. Paul do not appear to have been the consequence of any actual sins of his own, but of his zeal in preaching the Gospel. He "endured all things for the elect's sake;" and why? "That they may also obtain the salvation which is in Christ Jesus, with eternal glory."¹ His sufferings were patiently borne, not with a view to expiate their sins, or to redeem them from death and hell; but "to stablish, strengthen, settle them," that so "they might obtain salvation." Indeed, he expressly states that it was as "a minister" of the Church that he labored, not as a *Mediator* or a *Redeemer*.² "The sufferings of Christ alone are the price of satisfaction and redemption; those of believers are but acts of service, exercises, trials, witnesses of the truth, examples."³ He it was "who trod the winepress alone, and of the people there was none with him."⁴ In truth, their own commentator Estius, confesses that many of his Church strain this text to prove the doctrine of satisfactions and indulgences, for which purpose he states his own opinion that it is altogether inadequate.⁵

As to bearing the burden, and paying the debt of another, it may be very possible in the temporary

¹ 2 Tim. ii. 9, 10.

² See Note K, p. 226.

³ Diodati on Col. i. 24.

⁴ Isaiah lxiii. 3. John i. 29. 1 John ii. 2.

⁵ See Note L, p. 226.

calamities of life : but, with respect to the penalty due to sin, it is as certain as the declaration of Scripture can make it, "that every man shall bear his own burden :"¹ that "the soul that sinneth it shall die:"² and that "no man can deliver his brother, nor make agreement unto God for him."³ St. Paul also teaches expressly, that at the judgment-seat of Christ, "every man shall receive according as he himself hath done,"⁴ and not according as another shall have done for him.

In the passage to which reference is made,⁵ as indicating that the amount of Job's trials was greater than that of his sins, the Rhemish annotators affirm that the extraordinary sufferings there mentioned are *satisfactions* ; of which the superabundance may be applied, or transferred, to other members of Christ's body, who are in want :⁶ to those, namely, who have not endured sufficient temporal calamity, either on earth, or in Purgatory, to discharge the debt of punishment still due for their sins. Now there is an error in Jerome's imperfect translation of the original, as exhibited in the Vulgate edition ; a translation which even Jerome himself does not commonly adopt.⁷ By a close examination of the context, it does not appear that Job intended to compare his *sins* with his sufferings, nor will the

¹ Gal. vi. 5.² Ezek. xviii. 20.³ Psalm xlix. 7, 8.⁴ 2 Cor. v. 10.⁵ Job vi. 2, 3 ; vii. 20, 21.⁶ On Col. i. 24, p. 634. London : 1633.⁷ Wetstein, Proleg. ad N. T. p. 83. Amsterd. 1751.

original in any way bear that construction. The word rendered *grief*¹ is the same which Eliphaz had previously employed,² when, in reproof of Job's excessive lamentation, he observed that "wrath killeth the foolish man:" and to this reproof Job now replies by expressing a desire that his grief might be weighed against his calamity,—the effect against the cause; whence it would appear that the *source* of his sorrow lay too deep for his expression of it. His meaning may be thus paraphrased:—You say that wrath killeth the foolish man: I would that my grief, which you mistake for anger, were fairly weighed; you would then quickly see that it is not the anger or wrath of a fool which occasions my lamentations; that it is not the want of wisdom, but excess of trouble, which causes these my complaints. Elsewhere, also, he represents his sorrows as greater than he could express;³ but never as greater than his sins deserved. Against the injustice of his friends, who charged him with hypocrisy, he would naturally defend his innocence: but in the presence of Jehovah, he exclaims, "How can man be just with God? If he will contend with Him, he cannot answer Him one of a thousand."⁴ "Behold I am vile, who shall answer thee? I will lay mine hand upon my mouth."⁵

¹ The original word is *צער*, which the Seventy have correctly rendered *τὴν ὀργήν*, and Tremellius (1587) *indignatio*.

² Chap. v. 2.

³ Job vi. 2, 3; vii. 20, 21.

⁴ Job ix. 2, 3.

⁵ Job xl. 4.

Who, indeed, but a member of the Romish Church, would imagine that the trials of a finite creature can equal the sins which he has committed against an infinitely holy God? Sins and sorrows only bear a proportion in hell. As on earth the Christian's afflictions are light, in comparison with the eternal weight of glory which is prepared for him hereafter; so all his sufferings in this life are as nothing when compared with the exceeding weight of one sin committed against Him, who is "of purer eyes than to behold iniquity." Under suffering of whatever magnitude, he must yet adopt the language of the Jewish Church, "Thou, O God, hast punished us less than our iniquities deserve."¹

That the Lord's anger on account of sin may, by the intercession of Christ, be turned away by confession and repentance, the sacred writings abundantly testify: but these duties are nowhere proposed in God's word as satisfactions to his justice, or as expiations by which the stains of guilt are washed away. Neither is it reasonable that they should be. It is

¹ Ezra ix. 13. In a note upon the text under review, in the Douay Bible, 1835, it is said that "Job does not mean to compare his sufferings with his real sins;" whereas the comment of the Rhemish annotators on Col. i. 24, affirms that he does. Which of these *infallible* interpretations are we to receive? *Both*, doubtless, upon the authority of the Archbishop of Tours, who says, in a Pastoral Charge delivered in 1840, that "the promised *infallibility* for interpreting the Scriptures has passed from the Apostles to the Pastors who have succeeded them." Pp. 8, 9.

no more probable that such should be the case than that the punishment adjudged to a culprit for the commission of a crime, should render him as spotless and innocent on his return to society, as he was previous to its perpetration. It is true that the punishment may be due to public justice for the injury sustained by society; but it offers no satisfaction which shall entitle the offender to be forthwith reinstated in the position from which he had degraded himself. Although the law cannot punish him a second time for the same offence, yet the execution of the law, in the first instance, does not purify him. His heart, instead of grieving for his crime, may possibly remain as insensate as ever. In like manner, God's punishment of his creatures is not considered by him as payment for debts of transgression, any more than parental chastisement can obliterate the effects of a child's disobedience. The correction was necessary to the moral welfare of the delinquent, but it was no expiation of the delinquency. To suppose that our "domestic and personal afflictions" are *satisfactions* to Jehovah, and *compensations to his justice*, is rather to regard him as a revengeful than a loving father, who "never willingly grieves the children of men."

In support of his doctrine of satisfaction, the Romanist is accustomed to refer to the case of David,¹ to whom, after the Lord had put away his sin, the Prophet announced, "that he must still

¹ 2 Sam. xii. 13, 14.

atone for his crime, and that therefore his child, the fruit of iniquity, should be taken from him :” to “the severity of God, which extended to the whole nation, for David’s numbering the people :”¹ to the death of Moses and Aaron, who, having “slightly transgressed” God’s commands, were still severely punished, by being deprived of entrance into the promised land, after he had given assurance that their “trifling sin” was forgiven.² Again he remarks, that when Job had “transgressed in words,” or “rather exceeded in speech,” he humbled himself, and “did penance in dust and ashes :” that the men of Nineveh, “as the most obvious and natural expiation for their sins,” proclaimed a general fast for three days : and that “when our first parents’ sin was forgiven, yet the most bitter consequences were entailed upon them and their posterity on its account.”³

Now, in the first place, there is something startling, and even painful, in the manner in which the Romish writers speak of sin, as “slightly transgressing,” as “trifling,” as “exceeding in speech,” and generally as a matter of no very apparent importance. For all this there is surely no warrant of Scripture, and as little perhaps in any of the early Fathers. Were this misguided Church but once to look upon sin as it is in itself, “exceeding sinful,” many of the errors into which

¹ 2 Sam. xxiv. 11.

² Numb. xx. 12, 24. Deut. xxxiv. 4.

³ Dr. Wiseman, vol. ii. pp. 43, 44.

she has so wofully fallen, might cease to be laid to her charge.

With respect, however, to the example of David, and those others which are adduced in corroboration of the same point, it may be granted that God sometimes does visit transgressors with afflictions and sorrows, after he has forgiven their sin;¹ and thus a wise and christian parent will pardon an act of disobedience in his child, while he yet withholds the enjoyment of a pleasure, which was otherwise in store for him. Such, nevertheless, is not the invariable rule of divine justice. When our Saviour said to the woman taken in adultery, "Go, and sin no more,"² he imposed no further temporal punishment upon her; he required no satisfaction, he exacted no Romish penance. Neither did St. Paul, in pronouncing the pardon of the incestuous Corinthian;³ but he even added, "*sufficient* to such a man is this punishment."⁴ So again, in the case of the paralytic, our Lord's form of absolution, "Thy sins are forgiven thee,"⁵ was accompanied by the significant command, "Arise, take up thy bed and walk."⁶ The release from bodily affliction intimated that the pardon was complete, the sin remitted, the punishment at an end. In the petition which our Lord has directed

¹ See Note M, p. 227.

² John viii. 11.

³ 1 Cor. v. 1—5. 2 Cor. ii. 5—10.

⁴ ἡ ἐπικριμὴ αὐτῆς, i. e. the penalty of excommunication.

⁵ Mark ii. 5.

⁶ Mark ii. 10.

us to offer for the forgiveness "of our trespasses, as we forgive them that trespass against us,"¹ it can never be implied that God will exact *further* painful expiations, any more than a Christian would demand them of his fellow-mortals. We pray to be forgiven *as* we forgive others. We are bound to forgive *as freely* and *fully* as we expect to be forgiven;² and our expectations will not be disappointed.

In the case of David, at a period when God's interposition in the affairs of the world was often directly visible, some decided mark of his displeasure was necessary, lest the "enemies of the Lord should blaspheme."³ And so it likewise happens, that, in the ordinary course of human life, the consequences of sin are indelibly impressed upon the offender, and act as a correction to himself and a warning to others.⁴ This result is often exemplified in the debauched and intemperate, who, notwithstanding their repentance, and pardon consequent thereon, exhibit the woful effects of past sins, in the trembling hand or palsied limb; in the stammering tongue or shattered frame. But these natural effects of sin are not visited upon the sinner as atonements, expiations, or satisfactions. Is it indeed conceivable that a constitutional wreck can ever satisfy for crimes committed against a pure and

¹ Matt. vi. 12. ² Matt. xviii. 32. ³ 2 Sam. xii. 14.

⁴ If, indeed, "satisfactions" were available, as the Romanists affirm them to be, to the removal of punishment, how did it happen that, although "David fasted and wept, the child died?"

holy God? The guilt and stain of sin is only to be cancelled by a perfect atonement, a complete satisfaction, such as none but He could offer, "who is equal to the Father, as touching his Godhead, and only inferior to the Father, as touching his manhood."

Indeed, the temporal afflictions of God's repentant and forgiven people are to be considered not as *punishments*, but as *chastisements* only.¹ "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."² "God is angry, to the intent that he may benefit sinners: for he does not punish them in order to destruction, but *he chastens them in order to their reformation*. He brings this fire (namely of his anger) upon them, with a view to extinguish that which is kindled, by the fiery darts of the devil, in the soul which hath not the shield of faith, whereby these darts of the wicked one, falling thereon, are quenched; and this divine fire becomes a purifier of that other fire, which inflames our foolish and hurtful lusts."³ There may be afflictive visitations upon the righteous, exactly similar to those which are sent as punishments for crime. They are sent, however, with very different intentions: just as two men may each be deprived of a hand; the one for violating the laws of his country, the other to prevent the progress of mortification. Both suffer equal pain; but one endures it to his degradation, the other for

¹ See Note N, p. 227.

² Heb. xii. 6—11.

³ See Note O, p. 228.

the prolongation of his life. Afflictions, therefore, which the wicked may profitably regard as the "punishment of sin," the righteous are only to look upon as "trials of virtue."¹

Having spoken thus at large of the sufferings of David in consequence of the matter of Uriah, the other instances brought to prove that sin is frequently punished after it has been pardoned, may be dismissed with few words. The sentence of death denounced against Adam and his posterity is altogether out of place in the argument; inasmuch as, appertaining to *original sin* only, it cannot possibly bear upon the infliction of *temporal* punishment upon *actual sin*, whether remitted or unremitted. It is not denied that the sin of our first parents was pardoned before death passed upon them; but the doom had gone irrevocably forth *before* the remission of the sin, and God's truth and justice must be vindicated by its fulfilment. And so it is in all those cases of actual sin, upon which the Romanist rests his plea. The worship of the golden calf,² and the murmuring of the Israelites at the report of the spies;³ the transgression of Moses and Aaron at the waters of Meribah;⁴ the sin of David in numbering the people;⁵ and the disobedience of the man of God,

¹ Quod justis exercitium virtutis est, hoc injustis pœna peccati est. *Origen in Genes. Hom.* 16, sec. 3, tom. ii. p. 103, B. Paris, 1733.

² Exod. xxxii. 14, 34.

³ Numb. xiv. 20, 22.

⁴ Numb. xx. 12.

⁵ 2 Sam. ii. 12.

who was slain by a lion on his return from Bethel;¹ were either punished immediately, or in accordance with the divine threat of subsequent punishment.

True it is, that, in the case of the Israelites, God's wrath was in some degree appeased by the intercession of Moses; but it is nowhere said that their sin was pardoned, and the mitigated penalty afterwards enforced. Although the instant and total destruction, by pestilence and disinheritance from the promised land, was not visited upon them, the sin was not remitted, nor was a minor punishment inflicted upon pardoned sin. Still are they spoken of as a stiffnecked and rebellious race: and even the sin of Moses is repeatedly mentioned as the cause of the punishment, which, though not forthwith inflicted, was always in reserve. Thus it will readily be admitted that whom "the Lord loveth he chasteneth:"² but this correction of a loving father is not visited upon sins forgiven, but as trials of faith and patience, and with a view to bring them through suffering to perfection. Under the Jewish dispensation, indeed, temporal punishments formed a part of the theocratical economy, and were frequently denounced against *unpardoned* sin; but God has not threatened their infliction under the gospel; and though sin often brings suffering with it, it is not specially adjudged, and certainly affords no satisfaction to the divine justice.³

¹ 1 Kings xiii. 28. ² Prov. iii. 12. Heb. xii. 6. Rev. iii. 9.

³ In addition to the passages noticed in the text, the prayers of Tobit (iii. 3, 4), "not to be dealt with according to his sins," and

Still the great point at issue relates to the extension of temporal punishments to the world to come. In the belief of Protestants there is no such thing beyond the tomb; for if there were, they could do no good, either to the offender as a warning, or to others as an example. Be it remembered that they, who are said to go to Purgatory, are acknowledged to be in a state of grace, which admits neither of their improvement nor deterioration. As they enter, so they quit the "satisfying" precincts. Example can therefore be of no avail, as there are none within its reach. It is therefore reasonable to conclude that neither pain nor sorrow awaits the just after this life; and that while neither prayer, nor mortification, nor almsgiving is required to merit exemption from temporal punishment which is not to be inflicted; much less could they satisfy divine justice for the guilt of any sin, either on their own account or that of others. God's justice has been fully satisfied here, through the merits and sufferings of Jesus, both for the temporal and eternal punishment due to sinners, provided they repent and bring forth fruits meet for repentance. There is not a single in-

the confession of the "Three Children," that their trials were brought on them "because of their sins" (ver. 5), are said to have reference to *pardoned* sins. Surely they rather indicate an humble-minded conviction of punishment still due to sin, inducing a prayer for deliverance from it. The passages, however, are found in apocryphal writings, and therefore possess no authority either for or against the doctrine under consideration.

stance in which God has threatened the infliction of a temporal punishment after death against the righteous,¹ who in their probation here have unwittingly transgressed his commandments. Why, indeed, should so severe a penalty be exacted for *venial* sins, which, as the Romanist himself maintains, are so trivial, as not only not to deserve eternal punishment, but not even necessarily to require confession; which do not interrupt a state of grace; which may be remitted by holy water, or a bishop's blessing; and which only need our implicit detestation of them?" Scripture knows nothing, after this life ended, but *eternal* happiness or *eternal* misery.

"When we say that God forgives sin, we must understand by it one of these two things; that he remits either the stain or the guilt, which two things only are contracted by sin. As for the *stain* or *pollution* of sin, that is not properly forgiven, but is washed away by God's sanctifying grace, upon our repentance and reconciliation to him. And for the *guilt*, that is nothing else but that obligation to punishment, which every man by

¹ See Note P, p. 228.

² Hoc modo benedictio episcopalis, aspersio aquæ benedictæ, quælibet sacramentalis unctio, oratio in ecclesia dedicata, et si aliqua alia sunt hujusmodi, operantur ad remissionem venialium peccatorum. *Thom. Aquinatis Sum. Theol.* pt. iii. Quæst. 87, art. 3, p. 241. Paris, 1638. See also Ligor. *Theolog. Moral.* tom. vi. p. 319. Bishop Gibson's *Preservative*, Title ix. p. 301.

sinning renders himself obnoxious to: so that to remit the guilt, is to remit the obligation to punishment. To say, therefore, that God forgives the guilt of sin, and yet that our obligation to punishment remains, is in effect to say, that God forgives the guilt which he does not forgive, which is a contradiction.”¹

Besides, what do men pray for when they seek pardon? Is it not that they may escape punishment? From what does conscience shrink, if it be not from the dread of chastisement? Who would ever think that he was *forgiven* by God, if, after death, he were doomed nevertheless to endure the “atrocious pains” of Purgatory? To pardon the guilt of sin, and yet to subject the sinner to punishment afterwards, is indeed forgiving the pounds, but demanding the pence; cancelling the debt, but exacting the payment; pardoning the malefactor, and then executing him. “When the guilt and the punishment are proportioned, as the measure to the thing measured, then, whatever quantity of expiatory punishment is required, the same quantity of sin committed is imputed. Therefore to suppose that Christ has obtained for us *a half remission* is false. ‘Christ,’ says Augustine, ‘by imputing to us the punishment which he suffered, without any guilt of his own, hath cancelled both the guilt and the punishment.’”²

¹ Abp. Wake, in Bp. Gibson's Preservative, Title viii. p. 124.

² Davenant on Coloss. i. 24. See Note Q, p. 228.

But what say the Scriptures? St. Peter¹ and Isaiah² tell us, that "Christ bore our sins in his own body;" and that "by His stripes we are healed." Now surely this must mean, if it means anything, that he not only bare our sins, but the punishment due to them. How then did he bear the punishment due to sin, if for a hundred or a thousand years the sinner is still to bear his portion of the sufferings due for the same? How is he healed, if he has still to undergo "atrocious" torments in Purgatory?

It is said, that these torments are due even to those who are in a state of grace, for whom Christ has satisfied, in so far as the eternal punishment due to their sins is concerned. Now St. John³ declares, that those who "walk in the light," are cleansed by the blood of Jesus Christ from *all* sin, and therefore *à fortiori* from their *venial* transgressions. If indeed Christ delivered us only from *part* of our sins, and from part of the punishment due to them, then it would seem that he did not love us as much as he might have done, and consequently that his love, and the atonement which he made, were imperfect. Surely this inference, however necessary, is the very essence of blasphemy! The propitiation of "Jesus Christ the righteous" is declared to be efficacious for the sins of the whole world;⁴ and if the Lamb of God has

¹ 2 Peter ii. 24.

² Isaiah liii. 4, 5.

³ 1 John i. 7.

⁴ 1 John ii. 1, 2.

taken away the sins of the world,¹ what further satisfaction can be required of those for whom his blood was poured out? Christ having redeemed us from the curse of the Law,² to what new curse, to what vindictive or expiating punishment, can the Law still subject us? Since God “remembers our sins and iniquities no more,”³ he will assuredly exact no further atonement. “Where remission of these is, there is no more offering for sin.”⁴

The Romish Church, however, appears generally to lay far greater stress upon arguments and authorities drawn from the Fathers, than upon those derived from the sacred Scriptures: it may be as well therefore to string together a few pearls from what they consider their own peculiar treasury. The following from Chrysostom and Augustine may suffice:—

“I testify and affirm, that if any of us who have offended shall forsake his former sins, and promise to God with sincerity that he will turn to them no more, God will require *no further satisfaction from him.*”⁵

“Thus saith the Lord, I do not hesitate and delay, when I see a well-disposed soul. For one thing only I require, the confession of his sins; and *thenceforward I bring not condemnation upon his iniquities.*”⁶

¹ John i. 29.

² Gal. iii. 13.

³ Heb. viii. 12.

⁴ Heb. x. 17, 18.

⁵ See Note R, p. 229.

⁶ See Note S, p. 229.

“ In His name, then, the victory is achieved, who took upon him the nature of man, and lived without sin, that in the priest himself, and in the sacrifice, there might be remission of sins : that is, through the Mediator between God and man, the man Christ Jesus, by whom our sins being purged away, we are reconciled to God. For it is by sins alone that men are separated from God ; and of these *the purification is effected in this life* ; not by any virtue of our own, but by divine mercy ; by his indulgence, not by our own power. Indeed, even that very virtue, trifling as it is, which is called our own, is bestowed upon us by his goodness.”¹

“ By His death, the one true sacrifice offered for us, *he cleansed, abolished, and extinguished whatever there was of guilt*, for which principalities and powers justly detained us to suffer punishment ; and by his resurrection he called us, whom he had predestinated, to new life ; whom he called, he justified ; and *whom he justified, he glorified.*”²

“ May the *price of my Lord's blood be alone available* to the perfection of my *deliverance* !”³

“ If God has covered sins, he will not impute them ; if he will not impute, he will not observe them ; *if he will not observe, he will not punish them* ; if he will not punish, he will not remember, *he will rather pardon them.*”⁴

“ It is therefore manifest, my brethren, it is fully

¹ See Note T, p. 229.

² See Note U, p. 229.

³ See Note X, p. 229.

⁴ See Note Y, p. 230.

manifest : be ye sure and certain, since our God Jesus Christ [has promised it,] that, when any one shall have turned himself from his foolish and wicked way to faith in him, all his past sins are forgiven him, and, as in a cancelled debt, a new account is opened with him. Yes, every thing is entirely forgiven. *Let no one be anxious because aught remains unpardoned.*"¹

To these quotations from authors, in whom the Romanists themselves profess to confide, it is unnecessary to add another word. "If," says Bishop Jewel, "God's justice against sin be fully satisfied by the blood of Christ ; if the price of our Lord's blood have wrought perfect deliverance ; if there remains nothing unforgiven ; if God requires no further punishment : why seek for other satisfaction in the painted fires and smoke of Purgatory ?"

With reference to this part of the subject, it will now be necessary to examine another argument,—specious, indeed, but failing, before the test of a rigid scrutiny, to uphold the doctrine of Purgatory on rational grounds. It is said that the very idea which we entertain of *justice* shews that a *temporary punishment*, and that only, must be due to many after death. When a man infringes human laws, he is punished in proportion to the crime of which he has been guilty. Petty larceny, for instance, is not visited with the same severity as

¹ See Note Z, p. 230.

murder; nor is lying considered a vice of equal magnitude with perjury. If, then, mortals endeavor to be just in the administration of human laws, it cannot be supposed that Jehovah will be less just in the merciful execution of his divine laws. Will the man, who, being in a state of grace, is suddenly cut off with an unrepented transgression upon his head, be exposed to the same torments as the man who dies in the guilt of some grievous and deadly offence? Such venial sin, according to the Romish dogma, requires a place of temporary punishment after death, in order to the purification of the offender.

Now it is only necessary to read the Bible,—a privilege from which the Papist, except under certain circumstances, is excluded,—in order to learn “that every man will be rewarded *according to*,” that is, *in proportion* to “his works;”¹ and, consequently, that as the rewards of heaven, so the punishments in hell will vary in degree. The Romish Church, however, assuming the equality of eternal punishments, seeks to defend the Almighty from an imputation of injustice, by throwing the less hardened sinner into Purgatory, there to endure a greater or less proportion of temporary pain between death and the resurrection. There is as little doubt that God’s justice will be executed

¹ Κατὰ τὴν πρᾶξιν αὐτοῦ. Matt. xvi. 27. Rom. ii. 6. 2 Cor. xi. 15. Rev. xx. 12; xxii. 12. See Paley’s Moral Philosophy, book vi. c. 9.

in hell according to the varied aggravations in the previous life of the sinners there to be punished,¹ as that the unnumbered glories of heaven will be variously realized and enjoyed by the saints in light.² The Apostles and martyrs will doubtless partake more abundantly of the rapturous joys of the new Jerusalem, than the humble, though faithful Christian, who has passed unheeded along the narrow path that leads to the heavenly Canaan. The vessels both of honor and dishonor will vary in capacity: and though the diadem of the aged saint will be different from that of the infant of yesterday, yet each will receive one fitted to the brow.

It is undeniably true that repentance, faith, and obedience, are the indispensable requisites for every one who would enter into life; and that for sin, whether deliberate or accidental, whether

¹ Luke xii. 47, 48. Matt. x. 15; xi. 20—24.

² Matt. xix. 27, 28; xx. 20, 21, 26, 27. Luke xix. 16—19. John xiv. 2. 2 Cor. ix. 6. St. Jerome says, "Si omnes in cœlo æquales futuri sumus, frustra nos hîc humiliamus, ut ibi possimus esse majores." *Jerom. advers. Jovin.* lib. ii. tom. iv. pt. 2, col. 224. Paris, 1706.

"If all are to be equal in heaven, in vain do we humble ourselves here, in order to be more exalted hereafter."

And Clement:—Εἰσὶ γὰρ παρὰ Κυρίου καὶ μισθοὶ, καὶ μοναὶ πλείονες, κατὰ ἀναλογίαν βίων. *Clemens Alexand.* tom. i. Strom. iv. p. 579. Oxon. 1715.

"There are with the Lord many rewards and mansions, according to the respective tenor of men's lives."

See also Chrysostom. Hom. xxxiii. de Petitione Filior. Zebedæi, tom. i. p. 382, C, D. Paris, 1636. There is an excellent sermon on this subject by Bishop Bull, p. 275.

newly contracted or often repeated, a genuine and renewed sorrow will be required. Still it must be remembered, that repentance is not meritorious satisfaction,—neither is it an atonement. If it were, surely the Saviour had died in vain. At the same time, to use the language of St. John, as there is “a sin unto death,” so there is “a sin not unto death.” There are, we admit, many sins, the commission of any one of which, without a special act of repentance, as in the case of David, is incompatible with a state of grace ; but, on the other hand, are there not many others, which if strenuously and religiously resisted, would not exclude from the pale of salvation, though death should intercept any particular act of repentance ? Who will affirm, or where can it be shewn from God’s dealings with mankind, as exhibited in the Bible, that sins of infirmity, or of ignorance, shall avail to put a man out of covenant with his Maker, and expose him to punishment after death ? In regard to venial sins, as they are designated, which are said to be punished in Purgatory only, it is far more reasonable to suppose that every man, who is in a state of grace, *lives a life of repentance*, just as he lives a life of faith, a life of love, or a life of hope.¹ And, living thus, he may truly be styled the “perfect,” the “upright man,” whose

¹ The Romish Church teaches that “the life of a Christian ought to be a perpetual penitence.” *Totius christianæ vitæ, quæ perpetua pœnitentia esse debet. Concil. Trid. De Extr. Uncti. Session xiv. cap. 9, p. 104. Romæ, 1564.*

“end is peace.”¹ He it is who is “born of God, and sinneth not;”² and though with his flesh, through the frailty of nature, he serves the law of sin; yet with his mind, his will, his heart, he serves the law of God.³ “Repentance,” says Jeremy Taylor, “is not an indivisible grace, or a thing performed at once, but it is working all our lives; and therefore so is our pardon, which ebbs and flows, according as we discompose or renew the decency of our baptismal promises; and therefore it ought to be certain, that no man despair of pardon, but he that hath *voluntarily* renounced his baptism, or *willingly* estranged himself from that covenant.”⁴ True it is that in the strict letter, the greatest saint on earth is not without sin; yet even the least is free from guile. It is possible for him to commit sin after sin, for there is no man that liveth and sinneth not; but he never *adds* sin to sin: yea, rather, he cannot but hate it, and therefore its damning penalties are not charged or visited upon him. As a true Christian, he gives himself daily up to God. To Him he continually commits “himself, his soul and body, as a reasonable, holy, and lively sacrifice.” He learns to die daily; and daily labors to live, as he would wish to die. Hence it is that his unwearied endeavor to proceed in God’s ways, and his constant effort to reach perfection, are accounted by the Almighty as perfection itself.⁵

¹ Ps. xxxvii. 37.² 1 John v. 18.³ Rom. vii. 25.⁴ Holy Dying, c. v. sec. 5.⁵ See Note AA, p. 220.

Gold may still be gold, although every piece may not be refined to the same height of purity. The guilt of the righteous man's sin has been washed away by the one oblation of Christ once offered upon the Cross.¹ The sufferings of Christ have redeemed him from all pain, both temporal and eternal;² and he seeks forgiveness of all sins, small and great, through that atonement made on Calvary which alone is efficacious. He implores this forgiveness as largely and freely as he desires to exercise it towards his fellow-men.³ It is not, therefore, the momentary shade which may be cast over any one of the christian graces, which he has habitually cherished, that will justify the supposition that such an one has died in unbelief and impenitence. His venial transgression, if so it is to be called,—though it be not marked with that special and visible act of repentance, which would have been required of him “before he loved the Lord Jesus Christ in sincerity,”—is nevertheless absorbed in his regular habit of penitence, his rooted abhorrence and studied avoidance of all that is displeasing to the Almighty; and on this account, through the merits and mercy of the blessed Redeemer, its guilt and pollution are washed away in the blood of the Lamb.

This it is to attain to christian perfection; and he

¹ 1 John ii. 2. Acts xiii. 38, 39.

² John i. 29. 1 Pet. ii. 24. 1 John i. 9.

³ Psalm ciii. 3. Matt. vi. 12.

who has arrived at this goal, need fear but little the papal furnace for the obliteration of venial stains, "Sins of ignorance, weakness, and infirmity," says Dr. Whitby, "will be pardoned by the tenor of the New Covenant through Christ's intercession."¹ They will be pardoned, not because they are intrinsically "venial," but because they have been atoned for. Upon the point under consideration the prayer of David bears with peculiar force: "Who can understand his errors? cleanse thou me from *secret* faults. Keep back thy servant from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."² From the secret, the unobserved fault, which escapes his notice; from the disallowed transgression of which he is unwittingly guilty; the Christian urges his frequent and earnest prayer to be cleansed. It is the permitted, the cherished sin alone, that God will impute to the sinner, and which demands the special act of repentance in order to its forgiveness: the repudiated, the abhorred sin, will never deprive the Christian of one joy of heaven, as long as Christ shall retain the name of Jesus, and his blood its cleansing power. "If, indeed, the Lord should be extreme to mark what is done amiss, who could abide it? But there is mercy with Him, in Christ, and therefore shall he be feared."

¹ Whitby on 1 John ii. 1. See Prov. xx. 9. James iii. 3. Rom. vii. 17, 23, 24.

² Psalm xix. 12, 13.

If, however, it were possible that tortures and atrocious sufferings still awaited God's sanctified people after death, what could then be the meaning, what the consolation, what the design of one half of the Scriptures? The pious man's constant delight is in the law of God after the inward man."¹ His "inward man is renewed day by day."² His daily prayer is, that he may "be strengthened with might by the Spirit in the inward man:" "that Christ may *dwell* in his heart by faith; and that he may be *rooted* and *grounded* in *love*."³ He has "put off the old man with his deeds, and has put on the new man, which is renewed in knowledge, after the image of him that created him."⁴ He thanks God that he *is* "*delivered* from the body of this death;" and *that* "through Jesus Christ our Lord."⁵ St. Peter says "he is dead to sin;"⁶ and St. Paul, that he is "freed from sin."⁷

Now if a man's soul *delights* in God's law: if his inward man is *renewed daily*: if Christ *dwells in his heart*; and he is *rooted* and *grounded in love*: if he has "put off the old man:" if Christ has *delivered* him from the body of death: if he is "*freed* from sin," and "*dead* to sin," dead to all its penal consequences, while thus persevering in his heavenly course; surely it is no little presumption in any Church to teach that temporal sufferings for some

¹ Rom. vii. 22.² 2 Cor. iv. 16.³ Eph. iii. 16, 17.⁴ Col. iii. 9, 10.⁵ Rom. vii. 22—25.⁶ 1 Pet. ii. 24.⁷ Rom. vi. 7.

venial sins remain after this life for those who are thus reconciled to God.

Again, it is written, "The very God of peace sanctify *you wholly*: and I pray God your whole *spirit* and *soul* and body be preserved blameless unto the coming of our Lord Jesus Christ."¹ "For both he that sanctifieth, and they who are sanctified are *all of one*: for which cause he is not ashamed to call them *brethren*."² "By one offering he hath *perfected for ever them that are sanctified*."³ These surely are strange, if not deceptive, representations of the sanctified state of God's people, if the bitter pains of Purgatory still await them. Christians, moreover, are said to be "blessed with all spiritual blessings in heavenly places in Christ:" that they are "chosen in Christ," that they "should be holy and without blame before him in love:" that they are "accepted in the Beloved:" that they "have redemption through his blood, even the forgiveness of sins, according to the riches of his grace," "in whom they have obtained an inheritance."⁴

In these Scriptures the pious are said "to be *blessed*," to be "*without blame*," to be "*accepted*," to have the "*forgiveness of their sins*," and to have "*obtained an inheritance*:" but in what sense are the words to be understood, if the blood of Christ does not secure them from the purgatorial inflictions said to be necessary for the expiation of venial,

¹ 1 Thess. v. 23.

² Heb. ii. 11.

³ Heb. x. 14.

⁴ Eph. i. 11.

unpremeditated, disallowed, imperceptible, unobserved transgressions? Rather, may not the words of St. Paul be accommodated when he says, "Where there is first a *willing mind*, it is *accepted* according to that a man hath, and not according to that he hath not."¹ Or those of Christ himself, when he declares, "He that is washed needeth not save to wash his feet, but *is clean every whit*."² Christ again is said to be "head over all things to the Church, which is his body." Will the members of his body, who have been made willing subjects of his kingdom in the day of his power, be torn from happiness, from the joyful communion they have had with him while in the flesh, to endure unutterable torments, before they can enjoy his presence above, and be made meet to be inheritors with the saints in light? Away, then, with a doctrine which in its every aspect is repugnant both to Scripture, and to the promised happiness of God's own faithful and righteous servants!

It is fruitless, however, to reason upon a subject respecting which Scripture itself is totally silent, while it is, as to the fact of any temporal suffering after death, by implication directly against it. Presumptuous man often dares to lay down rules which *ought* to govern the ways of Providence; but no sooner does he leave the Bible,—the chart and compass of the Christian's pilgrimage upon earth,—

¹ 2 Cor. viii. 12.

² John xiii. 10.

than he is sure to wander in a labyrinth of error, if not to sink into the abyss of utter destruction. "From ignorance of the Scriptures," says St. Chrysostom, "countless evils have sprung up. Hence has arisen the prevailing pest of heresies, hence lives of careless indolence, and labor which profiteth nothing. For, as those who have been deprived of the light cannot walk rightly, so those who look not to the beam of the holy Scriptures are necessarily driven into numerous and continual errors, proceeding as they do in the midst of the most impenetrable darkness. In order that this may not happen, let us open our eyes to the bright light of apostolical instruction."¹ To the same effect is the warning of the prophet, of which the misguided follower of the Romish Church would do well to take earnest heed; "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains; and, while ye look for light, he turn it into the shadow of death, and make it gross darkness."²

There is yet another reason upon which the necessity of a belief in Purgatory is grounded, to the effect that a contrary opinion "makes men careless in avoiding sins, and doing good works; since he who supposes that there is no Purgatory, and that all sins are abolished by death in those

¹ See Note BB, p. 230.

² Jer. xiii. 16.

who die in the faith, will naturally ask himself, Why do I deprive my heart of its delights and pleasures? The man, on the other hand, who believes that in addition to hell there is the most grievous fire of Purgatory, and that whatever has not been cancelled in this life by the works of a necessary repentance, must there be washed out, will surely become more diligent and careful."¹ If there were any weight in this argument, it would lead to the conclusion that the flames of Purgatory have more terrors than eternal punishment in hell. But we object that the tendency of this very doctrine itself, rather than the disbelief of it, induces a carelessness respecting vital religion and the duties of practical holiness. Those who believe in this temporary punishment, and are possessed of the means to procure the necessary quantum of masses, may well, indeed, say to their souls, "Take thine ease, eat, drink, and be merry." As the prospect of a public execution may strike terror into the soul of a culprit, when a minor punishment would prove ineffectual to that end; so the thought of eternal misery, "with weeping and wailing, and gnashing of teeth," will surely lay a heavier restraint upon mortals than the simple idea of temporary torture. And thus the religion of the Bible teaches, that without an interest in the atoning sacrifice of Christ,—whether by the secret will of God applied to those who have never

¹ See Note CC, p. 230.

heard of the Gospel, or by his revealed will to those who have, no soul can be saved: that "without holiness no man can see the Lord;" and that he who is not saved by Christ, and sanctified by God's Holy Spirit, will "without doubt perish everlastingly."

Again, however, it is urged, that "as in the Protestant system the merits of our Redeemer are applied to us *by faith*, so we believe that they are also applied to us *by works* done in God, and in his Christ. The Apostle says: 'I live, now not I; but Christ liveth in me. And . . . I live in the faith of the Son of God.'¹ And we may say in similar language: 'I work, I merit, I satisfy, now not I; but Christ works, merits, and satisfies in me. And I satisfy in and by the satisfaction of the Son of God.'²"

What natural and just analogy there can possibly exist between the text quoted and the inference drawn, it is somewhat difficult to discover. St. Paul most positively denies that he has any power of himself to live a truly christian life; but attributes it all to the assisting grace of Christ. "Nevertheless," says he, "I live,"—not by my own strength, but by the energy of his word and Spirit within me, by which I am quickened to every good action. The righteousness of the Son of God he applies by

¹ Gal. ii. 20.

² Husenbeth, p. 500. Norwich, 1836.

faith. He rests upon it for his justification. But this application of the merits of the Redeemer is only *per fidem*, not *propter fidem*: it is only through the *instrumentality* of faith, and not from any inherent merit in that grace. Or, as Hooker observes, "Faith is the only *hand* which putteth on Christ unto justification; and Christ the only garment which being so put on, covereth the shame of our defiled natures."

But are the merits of Christ applied by the Romanist *per opera*, or *propter opera*? The Council of Trent informs us that "the good works of justified persons do truly *deserve* eternal life:" that "they are the justified persons' *merits*."¹ The Rhemish Annotators on Rom. xi. 6 declare, that "christian men's works are *causes* of salvation, and *merit* heaven." And Bellarmine teaches that "the good works of the just are truly and properly *merits*, *deserving eternal life itself*."²

What resemblance, then, it may be asked, is there between the Protestant means of applying the Saviour's merits, and those contended for by the Papist? The Protestant believer lives a holy life, because he learns from the Scriptures that this is the only genuine fruit of faith; but he trusts only for his eternal salvation to the meritorious righteousness and perfect satisfaction of his Redeemer. Christ,

¹ See Note DD, p. 231.

² See Note EE, p. 231.

by his Spirit and power, can so quicken and support the Christian, that he may be said "to live in him;" but by what figure of speech it can be supposed that the holy Jesus is to merit or satisfy in our fallen nature, the word of God has nowhere informed us. The *per fidem* of the Protestant, and the *propter opera* of the Papist can never be reconciled. Christ's living in the righteous man's heart by faith, and the righteous man *meriting* and *satisfying* in Christ, can never be understood to mean one and the same thing.

Thus it is then that an appeal to the *Scriptures*, to the *Fathers*, and to *Reason*, has utterly failed to establish the existence of a Purgatory. With reference to the architects themselves of this imaginary prison, who teach that a belief in it is necessary to our eternal salvation,¹ their ignorance of the entire subject is equalled only by the assurance with which they set up the dogma, in the utter want of evidence to support it. In order to maintain even the appearance of an argument, they have perverted the *Scriptures*, they have garbled and confounded the writings of the *Fathers*, and they have dealt with *Reason* most irrationally. Of Purgatory itself, of its locality, of the exact description of persons who enter therein, of the nature of the

¹ Concil. Trent. Sess. vi. cap. 16, can. 30, p. 42. Romæ, 1564. Also articles vii. and xii. as given in Pope Pius's Creed, in the notes to the concluding chapter of this volume.

pains, of the character of the ordeal, and of the duration of the sufferings, they know positively nothing.

Pope Gregory the Great, who first set up this bugbear of popish credulity in the sixth century,¹ affirms that some are purged by fire, and others in hot baths; and this upon the alleged authority of visions and revelations. Bellarmine says that Purgatory has been handed down upon the authority of unwritten tradition; having before quoted twenty passages of Scripture to prove it.² He enumerates eight different opinions respecting it, but defines nothing exactly.³ At one time he says that the pains are "most excruciating;"⁴ and at another, that they are mixed with "incredible consolation:"⁵ but whether they are external or internal he does not determine.⁶ Dr. Fisher, the popish bishop of Rochester, inferred from one passage of Scripture,⁷ that Purgatory abounded with water: and Sir Thomas More declared, on the authority of another,⁸ that there was no water there at all. Again, Albertus and Dr. Fisher assert that the ministers

¹ Greg. Dialog. vol. ii. lib. iv. cap. 40, 55.

² De Purgat. lib. i. c. 3—8, 15, tom. ii. pp. 404, 405. Coloniae, 1628.

³ De Purgat. lib. ii. c. 6, tom. ii. p. 409. See Rhemish Annotators on Luke xvi. sect. 8.

⁴ Poenas Purgatorii esse atrocissimas. De Purg. lib. ii. c. 14, tom. ii. p. 413, D.

⁵ De Purgat. lib. ii. c. 4, tom. ii. p. 409, B.

⁶ See Dr. Milner, p. 376. ⁷ Ps. lxvi. 12. ⁸ Zech. ix. 11.

and executioners of purgatorial punishment are the holy angels: Sir Thomas More contends they are the devils. To crown the whole, in a work published by authority,¹ St. Patrick's Purgatory is described as containing "numbers of men which no arithmetic can reckon up, all lying on the ground, pierced through the body. They uttered hoarse cries of agony, their tongues cleaving to their jaws. They were buffeted by violent tempests, and shattered by repeated blows of devils. The devils drove them into another plain, horrible with exquisite tortures. Some, with iron chains about their necks and limbs, were suspended over the fires; others were burned with red hot cinders. Not a few were transfixed with spits and roasted, melting metals being poured into them. Alas, for those who do no penance in this world!"

There is in fact so much uncertainty among Romanists respecting this doctrine, that the more cautious of their writers have endeavoured to draw a line between so much of it as is to be received as an article of faith, and the rest, which resolves itself into mere matter of opinion. Natalis Alexander supposes that "faith has nothing to do with questions, respecting (1,) the *locus* of Purgatory, whether it be in this world and upon earth; or in the dark air where the devils abide; or in the hell of the damned;

¹ O'Sullivan's Compendium of the Catholic History of Ireland, vol. i. lib. ii. cap. 3, p. 24. *Cum facultate S. Inquisitionis et Regis.*

or in some subterranean region : (2,) respecting the nature of the sensible pain which the souls detained in Purgatory undergo ; whether it be real and material fire ; or darkness and sorrow, or any other torment inflicted by the justice of God, inscrutably though certainly administered : and (3,) respecting the duration of these purgatorial pains. For though the opinion of Soto, that no soul remained in Purgatory above ten years, is rejected by divines, nevertheless it is a matter altogether uncertain in how many years their pains would end.”¹ These evasions, however, will never get rid of the positive declarations of the Catechism published by order of the Council of Trent, “That there is a *Purgatory fire* ;” and of the Creed of Pope Pius IV., that a belief in this, as one of its articles, *is essential to salvation*.² At the same time they afford satisfactory proof that the advocates of this iniquitous doctrine “know not what they say, nor whereof they affirm.”

¹ See Note FF, p. 232.

² See Arts. vi. xv. xvi. pp. 4, 5 ; and Arts. vii. and xii. in Pope Pius's Creed.

NOTES TO CHAPTER V.

Note A, p. 179.

Si quis dixerit pro peccatis, quoad poenam temporalem, minime Deo per Christi merita satisfieri poenis, ab eo inflictis, et patienter toleratis, vel à sacerdote injunctis, sed neque sponte susceptis, ut jejuniis, orationibus, eleemosynis, vel aliis etiam pietatis operibus; atque ideo optimam poenitentiam esse tantum novam vitam: Anathema sit. *Concil. Trid. Sess. xiv. cap. 9, can. 13, p. 111. Romæ, 1564.*

Si quis dixerit, satisfactiones, quibus poenitentes per Christum Jesum peccata *redimunt*, non esse cultus Dei, sed traditiones hominum, doctrinam de gratia, et verum Dei cultum, atque ipsum beneficium mortis Christi obscurantes: Anathema sit. *Concil. Trid. &c. Sess. xiv. cap. 9, can. 14, p. 111. Romæ, 1564.*

"If any one shall say that the satisfactions, *by which the penitent cancel their sins*, through Jesus Christ, are not institutions of God, but traditions of men, obscuring the doctrine of grace, the true worship of God, and the very benefit of the death of Christ; let him be anathema."

Note B, p. 179.

Si quis dixerit, Claves Ecclesiæ esse datas tantum ad solvendum, non etiam ad ligandum; et propterea sacerdotes, dum imponunt poenas confitentibus, agere contra finem clavium, et contra institutionem Christi; et fictionem esse, quod, virtute Clavium sublata poena æterna, poena temporalis plerumque exsolvenda remaneat: Anathema sit. *Concil. Trid. Sess. xiv. c. 9, can. 15, p. 111. Romæ, 1564.*

Note C, p. 180.

Cum reconciliantur Deo peccatores, non dimittitur semper cum peccato tota poena temporalis; et potest fieri, et sæpe fit, ut in tota vita aliquis non satisfecerit plene pro temporali illa poena:

ergo necessario statui debet Purgatorium. *Bellarm. de Purg.* lib. i. c. 11, tom. ii. p. 401, A. Coloniae, 1628.

Note D, p. 184.

Illi Deus irascitur, quem peccantem non flagellat. Nam cui verè propitius est, non solum donat peccata, ne noceant ad futurum seculum; sed etiam castigat, ne semper peccare delectet. *August. in Psal. xcvi. sec. 11, tom. iv. col. 1067, D. Paris, 1691.*

"God is angry with that man, whom he does not punish when he sins: but he is truly merciful to him, whose sins he not only pardons, that they may not injure him in the world to come; but chastises likewise, that he may not always delight to sin."

Note E, p. 184.

Quid non misericorditer præstatur hominibus à Domino Deo, à quo etiam tribulatio beneficium est? Nam res prospera donum est consolantis: res autem adversa donum est admonentis Dei. *Augustin. Epist. 210, tom. ii. col. 781. See also Cont. Faust. Manich. lib. xxii. c. 67.*

"What is not given to man in mercy by the Lord God, from whom even tribulation is sent as a blessing? Prosperity is the gift of a God who would comfort; but adversity, of a God who would admonish us."

Nullus hominum est tanta justitia præditus, cui non sit necessaria tentatio tribulationis, vel ad perficiendam, vel ad confirmandam, vel ad probandam virtutem. *August. contra Faust. l. xxii. c. 20, tom. vi. col. 399, C. Basil, 1569.*

"There is no man so far advanced in righteousness, for whom the trial of affliction may not be needful, either to perfect, to confirm, or to prove his goodness."

Note F, p. 185.

Ac per hoc vel ad demonstrationem debitæ miseræ, vel ad emendationem labilis vitæ, vel ad exercitationem necessariæ patientiæ, temporaliter hominem detinet poena. *August. Tract. in Johan. 124, tom. iii. col. 821. Paris, 1689.*

Note G, p. 185.

In eo vero summa Dei bonitas et clementia maximis laudibus et gratiarum actionibus prædicanda est, qui humanæ imbecillitati hoc condonavit, ut unus posset pro altero satisfacere, &c. Qui divina gratia præditi sunt, alterius nomine possunt quod Deo debetur persolvere. *Catech. ad Paroch. part 2, de Pœnit. Sacram.* pp. 322, 323. Lugduni, 1579.

"Herein is the exceeding goodness and mercy of God to be greatly extolled with praises and thanksgivings, for that he hath granted this privilege to human frailty, *that one may be able to satisfy for another.* Such as are endued with divine grace *can pay, in the name of another, what is due to God.*"

See also an Exposition of the Doctrine of the Catholic Church, by M. J. B. Bossuet: sec. viii. p. 38. York, 1839.

Note H, p. 186.

There was formerly a custom in Herefordshire of hiring persons, called "Sin-eaters," at funerals, to take upon them the sins of the party deceased. The corpse being placed on a bier, a loaf of bread was brought out and delivered to the "Sin-eater," together with a mazard bowl of maple, full of beer, which he drank, bending over the body. In consideration of the further gratuity of sixpence, he took upon himself, *ipso facto*, all the sins of the defunct, who was thereby delivered from the penalty of walking after death. In the seventeenth century there was, on the borders of Wales, an old man who practised this calling, pawning his own soul for a trifling compensation, in order to secure the repose of that of the departed. See *Selections from the Lansdowne Manuscripts*, by Mr. Ellis, the Editor of "*Popular Antiquities*," vol. ii. p. 156.

Note I, p. 186.

Passiones Christi dupliciter dicuntur. Uno modo in corpore proprio, in quo sustinuit famem, sitim, et mortem. Et sic accipiendo, nihil erat ibi ad implendum. Alio modo, prout patitur in membris suis, quæ sunt fideles, secundum quod dicitur (Act. ix. 4),

“ Saule, Saule, quid me persequeris ? ” *N. de Lyra in Coloss.* i. 24, tom. vi. p. 105, D. Lugd. 1529.

“ The sufferings of Christ are spoken of in two ways. In the first place, he suffered in his own body, enduring hunger, thirst, and death ; and in this acceptation there was *nothing left to be filled up*. Again, he suffered in his members, that is, in believers ; according to what is said in Acts ix. 4, ‘ Saul, Saul, why persecutest thou me ? ’ ”

Quid me persequeris ? In membris meis, quæ persequeretur Saulus, et non Christum in propria persona, qui sedebat ad Patris dextram gloriosus. *N. de Lyra in Acts* ix. 4, tom. vi. p. 181, col. 2. Lugd. 1529.

“ ‘ *Why persecutest thou me ?* ’ That is, in my members, which Saul persecuted, and not Christ in his own person, who was sitting at the right hand of the Father in glory.”

Note K, p. 188.

‘Ο θεῖος Ἀπόστολος ὡσαύτως ὑπὲρ αὐτῆς ὑπέστη τὰ ποικίλα παθήματα, καὶ μεθ’ ἡδονῆς ὑπέστη. χαίρω γάρ, φησιν, ἐν τοῖς παθήμασιν ὑπὲρ ἡμῶν. ἤδει γὰρ τὴν πραγματευομένην ἐντεῦθεν ζωὴν, ἀνταναπληροῦν δὲ ἔφη τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ, ὡς τὸ λειπόμενον πληρῶν, καὶ τῶν ὑπὲρ τούτου παθημάτων ἀνεχομένους. λείπετο δὲ τὸ κηρύττειν τοῖς ἔθνεσι, καὶ δεῖξαι τῆς σωτηρίας τὸν μεγαλόδωρον χορηγόν. *Theodor. in Coloss.* i. 24, tom. iii. p. 349, Paris, 1642.

“ In like manner the holy Apostle endured divers sufferings for the sake of the Church, and endured them willingly. ‘ I rejoice,’ he says, ‘ in my sufferings for you ; ’ for he knew that life was thereby procured. He said also that he was ‘ filling up that which was behind of the afflictions of Christ,’ inasmuch as he was fulfilling what remained to be done, and enduring afflictions on that account. For it still remained to preach to the Gentiles, and to make known to them the beneficent Captain of their salvation.”

Note L, p. 188.

Hinc theologi quidam putant ostendi, sanctorum passiones fidelibus prodesse ad remissionem peccatorum, quæ vocatur indul-

gentia. Quæ quidem doctrina, etsi catholica et apostolica sit, atque aliunde satis probetur; ex hoc tamen apostoli loco nobis non videtur admodum solide statui posse. *Estius in Com. Col. i. 24, p. 690. Coloniae, 1631.*

"Hence certain divines think that it is manifest that the sufferings of the saints benefit the faithful, in order to the remission of punishment, which is called an indulgence. This doctrine, although it is both catholic and apostolic, and may abundantly be proved from other passages, does not seem to be capable of any solid support from this text of the apostle."

Note M, p. 194.

Aliquando Deus, cui ignoscit in futuro seculo, corripit eum de peccato in isto seculo. Nam et ipsi David, cui dictum jam fuerat per Prophetam, dimissum est peccatum tuum, evenerunt quædam, quæ minatus erat Deus propter ipsum peccatum. Nam filius ejus Absalon adversus eum cruentum bellum gessit, et in multis humiliavit patrem suum. Ambulabat ille in dolore, in tribulatione humiliationis suæ; ita subditus Deo, ut omnia justa ei tribuens confiteretur, quod nihil pateretur indigne, habens jam rectum cor, cui non displicebat Deus. *Augustin. in Psal. l, sec. 15, tom. iv. col. 471, A. Paris, 1691.*

"The man, whom God does not call to account in the world to come, he sometimes chastises for his sin in this world. Even to David himself, to whom it had been announced by the prophet, 'Thy sin has been put away,' certain things happened with which he had been threatened on account of that sin. For his son Absalom carried on a bloody war against him, and humbled his father in many respects. He walked in the sorrow and tribulation of his low estate, yet so resigned to [the will of] God, that, acknowledging the divine justice in all things, he confessed that he suffered nothing undeservedly, having now an upright heart, with which God was not displeased."

Note N, p. 196.

Non est proinde quod a Patre formides, qui, etsi quandoque feriat ut emendet, nunquam tamen ut vindicet. *Bernard. in Cant. Serm. 16, p. 603, I. Coloniae, 1620.*

"There is nothing to fear from a father, who, though he may sometimes strike in order to correct, never strikes in vengeance." Compare Ps. lxxxix. 32, 33 ; Lament. iii. 39 ; 1 Cor. xi. 31, 32 ; Gal. iii. 13.

Note O, p. 196.

Οὕτω θυμοῦται ὁ Θεός, ἵνα ἐνεργετήσῃ τοὺς ἁμαρτωλοὺς· οὐ γὰρ εἰς ἀφανισμόν κολάζει, ἀλλὰ παιδεύει εἰς ἐπανόρθωσιν. ἐπάγει δὲ τὸ πῦρ τοῦτο ἐπὶ τὸ ἐξαφάνισαι τὸ διὰ τῶν πεπυρωμένων βελῶν τοῦ διαβόλου ἐμβληθὲν τῇ ψυχῇ, τῇ μὴ ἐχούσῃ τὸν θυρεὸν τῆς πίστεως, ἥ ἔμπεσόν κατασβέννυσι τοῦ πονηροῦ τὰ τοξεύματα, καὶ γίνεται τὸ θεῖον πῦρ πυρὸς ἐτέρου καθαρτήριον, τοῦ εἰς ἀνοήτους καὶ βλαβεράς ἡμᾶς ἐπιθυμίας ἐκκαίοντος. *Basil. in Esai.* i. 25, p. 859, D. Paris, 1718.

Note P, p. 200.

Cogitandum est Christum non solum suam, sed etiam nostram simul satisfactionem æterno Patri acceptandam obtulisse, ut ex vi etiam satisfactionis nostræ, debitum illud, quod ad pœnam quidem temporalem attinet, solveretur. *Greg. Valent. de Satisfac.* cap. 3, p. 871, B. tom. i. Paris, 1610.

"It must be considered that Christ has offered not only his own, but at the same time our satisfaction also, [therefore man can now have nothing to offer,] to the acceptance of the eternal Father ; that, by virtue of our satisfaction, that debt, so far as regards temporal punishment, might be paid."

Note Q, p. 201.

Culpa est quod injustus es : pœna est quod mortalis es. Christus, suscipiendo pœnam et non suscipiendo culpam, et culpam delevit et pœnam. *Augustin. de Verbis Domini, Serm.* 37. tom. x. col. 140. Basle, 1569.

"The guilt consists in that thou art unrighteous ; the punishment in that thou art mortal. Christ, in taking upon himself the punishment, while he took not upon himself the guilt, *blotted out both the guilt and the punishment.*"

Note R, p. 203.

Ἐγὼ διαμαρτύρουμαι καὶ ἐγγύωμαι, ὅτι τῶν ἀμαρτανόντων ἡμῶν ἕκαστος ἂν, ἀποστάς τῶν προτέρων κακῶν, ὑπόσχηται τῷ θεῷ μετ' ἀληθείας μηκέτι αὐτῶν ἀψασθαι· οὐδὲν ἕτερον ὁ θεὸς ζητήσῃ πρὸς ἀπολογίαν μερίζονα. *Chrysost. Hom. de Beato Philogonio*, tom. i. p. 358, D. Paris, 1636.

Note S, p. 203.

Οὐ γὰρ μέλλω, οὐδὲ ἀναβάλλομαι, ἐπειδὴν ἴδω ψυχὴν εὐγνώμονα. Ἐν γὰρ μόνον ἐπιζητῶ, ὁμολογίαν τῶν ἐπταισμένων, καὶ οὐκ ἔτι τὴν ἐπὶ τοῖς ἐπταισμένοις δίκην ἐπάγω. *Chrysost. Hom. xlv. in Gen.* xix. tom. ii. p. 504, B. Paris, 1636.

Note T, p. 204.

In ejus ergo nomine vincitur, qui hominem assumpsit, egitque sine peccato, ut in ipso sacerdote ac sacrificio fieret remissio peccatorum, id est, per Mediatorem Dei et hominum, hominem Christum Jesum, per quem, facta peccatorum purgatione, reconciliamur Deo. Non enim nisi peccatis homines separantur a Deo, quorum *in hac vita* non fit nostra virtute, sed divina miseratione purgatio; per indulgentiam illius, non per nostram potentiam. Quia et ipsa quantulacunque virtus, quæ dicitur nostra, illius est nobis bonitate concessa. *Augustin. Civit. Dei* lib. x. c. 22, tom. vii. col. 257, C. Paris, 1685.

Note U, p. 204.

Morte sua, uno verissimo sacrificio pro nobis oblato, quicquid culparum erat, unde nos principatus et potestates ad luenda supplicia jure detinebant, purgavit, abolevit, extinxit; et sua resurrectione in novam vitam nos prædestinatos vocavit, vocatos justificavit, justificatos glorificavit. *Augustin. de Trinitat.* lib. iv. c. 13, tom. iii. col. 306. Basle, 1569.

Note X, p. 204.

Valeat mihi, ad perfectionem liberationis, tantum pretium sanguinis Domini mei. *Augustin. in Psal. xxv. 11*, tom. iv. col. 109. Paris, 1691.

Note Y, p. 204.

Si texit peccata Deus, noluit advertere; si noluit advertere, noluit animadvertere; si noluit animadvertere, noluit punire; si noluit punire, noluit agnoscere, maluit ignoscere. *Augustin. in Psal. xxxi. sec. 9, tom. iv. col. 176, F. Paris, 1691.*

Note Z, p. 205.

Manifestum est ergo, fratres mei, omnino manifestum est; tenete, certi estote, quoniam Deus noster Jesus Christus, quando quisque se converterit ad fidem ipsius, a via sua vel superflua vel nequissima, omnia illi præterita dimittuntur,—et omnino tanquam donatis debitis fiunt cum illo tabulæ novæ. Prorsus omnia dimittuntur. Nemo sit sollicitus, quod aliquid ei non dimittatur. *Augustin. de Verbis Domini, Serm. 59. tom. x. col. 222. Basle, 1569.*

Note AA, p. 209.

Itaque indefessum proficiendi studium, et jugis conatus ad perfectionem, perfectio reputatur. *Bernard. Epist. ccliv. vol. i. col. 255, B. Paris, 1690.*

Note BB, p. 215.

Καὶ γὰρ ἐντεῦθεν τὰ μυρία ἐφύη κακὰ, ἀπὸ τῆς τῶν γραφῶν ἀγνοίας· ἐντεῦθεν ἡ πολλὴ τῶν αἱρέσεων ἐβλάστησε λύμη, ἐντεῦθεν οἱ ἡμελημένοι βίοι, ἐντεῦθεν οἱ ἀκερδεῖς πόνοι. ὥσπερ γὰρ οἱ τοῦ φωτὸς ἀπεστερημένοι τούτου οὐκ ἂν ὀρθὰ βαδίσειαν, οὕτως οἱ πρὸς τὴν ἀκτῖνα τῶν θείων μὴ βλέποντες γραφῶν, πολλὰ ἀναγκάζονται καὶ συνεχῶς ἁμαρτάνειν, ἅτε δὴ ἐν σκότῳ χαλεπωτάτῳ βαδίζοντες. ὅπερ ἵνα μὴ γένηται, διανοίξωμεν τοὺς ὀφθαλμοὺς πρὸς τὴν λαμπρὴν δόξαν τῶν ἀποστολικῶν ῥημάτων. *Chrysost. Proæm. in Epist. ad Rom. tom. iv. p. 2, C. Paris, 1636.*

Note CC, p. 216.

Ista opinio, quæ tollit Purgatorium, non solum est falsa, sed etiam perniciosa: siquidem homines socordes facit in peccatis cavendis, et bonis operibus faciendis. Qui enim cogitat nullum esse Purgatorium, sed omnia peccata per mortem aboleri in iis,

qui moriuntur cum fide, facile dicet apud se, "Quorsum ego laboro in jejuniis, precibus, continentia, eleemosynis? Cur fraudo cor meum deliciis et voluptatibus? quandoquidem in morte, sive pauca, sive multa peccata habuero, omnia delebuntur." At qui cogitat remanere præter Gehennam ignem acerrimum Purgatorii, et, quicquid hic deletum non fuerit per debitæ pœnitentiæ opera, ibi diluendum, certe diligentior cautiorque evadit. *Bellarm. de Purg.* lib. i. c. 11, tom. ii. p. 401, G. Coloniae, 1628.

Note DD, p. 218.

Si quis dixerit, hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita, aut ipsum justificatum bonis operibus; quæ ab eo per Dei gratiam et Jesu Christi meritum, cujus vivum membrum est, fiunt, non verè mereri augmentum gratiæ, vitam æternam, et ipsius vitæ æternæ, si tamen in gratia decesserit, consecutionem, atque etiam gloriæ augmentum: Anathema sit. *Concil. Trid.* Sess. vi. cap. xvi. can. 32, p. 43. Romæ, 1564.

"If any one shall say that the good works of a justified man are so the gifts of God, as not to be likewise the good *merits* of the justified person himself: or, that the justified man himself, by the good works which are done by him, through the grace of God and merit of Jesus Christ, whose living member he is, does not truly *merit* increase of grace, eternal life, and the attainment of eternal life itself, and even an increase of glory, if he shall die in a state of grace: Let him be Anathema."

Note EE, p. 218.

Nos probabimus id, quod habet communis Catholicorum omnium sententia, opera bona justorum vere ac proprie esse merita, et merita non cujuscumque præmii, sed ipsius vitæ æternæ, contra Sectarios omnes. *Bellarm. De Justif.* lib. v. cap. 1, 17. tom. iv. pp. 271, B. 283. Colon. 1628.

"We will prove, in opposition to all sectarists, and in accordance with the common opinion of all Catholics, that the good works of the just are truly and properly *merits*, and are *deserving* not merely of reward, *but of eternal life itself*."

Note FF, p. 222.

Supponendum septimò, ad fidem minimè pertinere quæstiones de loco Purgatorii, utrum vel in hoc mundo et super terram ; vel in aëre caliginoso, ubi Dæmones versantur ; vel in Inferno Damnatorum ; vel in vicino terræ subdito loco ; purgentur animæ, quibus eluendum aliquid superest. 2. De qualitate poenæ sensibilis, quam animæ in Purgatorio detentæ patiuntur, an sit verus et corporeus ignis, an caligo et mœror, an quispiam alius a Dei justitia miris, sed veris modis puniente, inflictus cruciatus. 3. De Purgatoriæ poenæ duratione, quoad singulas animas ipsi addictas. Quanquam enim Dominici Soto, in IV. Sentent. Dist. 19. q. 3. art. 2. nullam animam ultra decem annos ad Purgatorii poenas damnari sentientis, opinio nullos è theologis sectatores habeat, incertum prorsus est, quot annis illarum poena definiatur. *Natal. Alexand. Hist. Eccles. Sæc. iv. Dissert. 41, p. 352. Paris, 1679.*

Omnia igitur quæ spectant ad *locum, durationem*, poenarum *qualitatem*, ad catholicam fidem minime spectant, seu definita ab ecclesia non sunt. Num scilicet * * * ignis Purgatorii sit materialis an metaphoricus ; utrum scilicet consistat in quadam animi tristitia, exorta ex anteactæ vitæ consideratione, fœditate peccati, &c.* * * diversæ olim de iis extiterunt inter veteres Ecclesiæ Patres, et inter scholasticos etiam recentiores adhuc vigent discrepantes sententiæ. *Perrone, vol. iii. p. 321.*

“ All those points which have reference to the locality, duration, and nature of the punishments, either do not appertain to the catholic faith, or have not been defined by the Church. Thus, whether the fire of Purgatory be material or metaphorical ; whether it consists in a certain mental sorrow arising from reflection upon the past life, upon the foulness of sin, &c. : on these questions there were divers opinions among the early Fathers of the Church ; and the like still prevail among the later schoolmen.”

CHAPTER VI.

PRAYER FOR THE DEAD.

"No man may deliver his brother, nor make agreement unto God for him: for it cost more to redeem their souls; so that he must let that alone for ever."—Ps. xlix. 7, 8.

As if aware that the doctrine of Purgatory is utterly destitute of support from the sources already examined, the Papists have resorted to extraneous aid, derived from the far more ancient custom of Praying for the Dead. To invest people with a belief in purgatorial pains could only tend to fill them with alarm and despair; but if it were possible to persuade them of the existence of a power capable of delivering them from those tortures, a most mighty engine would be placed in the hands of an artful and degraded priesthood, wherewith to excite the hopes of the dying sinner, and draw a liberal contribution into the ecclesiastical treasury.

Accordingly, it was boldly maintained that Purgatory and Prayer for the Dead were of contemporaneous origin; and that the latter custom would

never have prevailed for many centuries in the church, unless some assistance and benefit were thence derived to the souls of the departed, in the promotion of their release from purgatorial durance. Thus also it is affirmed by modern Romanists, that “there is an inseparable connexion between the practice of praying for the dead, and the belief of an intermediate state of souls (*i.e.* Purgatory); since it is evidently needless to pray *for* the saints in heaven, and useless to pray for the reprobate in hell.”¹ “The two doctrines go so completely together, that if one is demonstrated, the other necessarily follows: the practice of praying for the dead is essentially based on the belief in Purgatory.”² “The custom of praying for the dead evidently presupposes the belief of a middle place between heaven and hell: *i.e.* Purgatory.”³

The motives by which the Romish Church has been induced to advocate this union, it will be necessary to illustrate more fully in the sequel. That it did not exist in the primitive Church, is certain. It will readily be granted, indeed, that the early Christians did offer up prayers for the dead; but the views and feelings with which they did so were widely different from those which actuate the Romish priesthood, in their multiplied masses for the rescue of the departed.

¹ Dr. Milner, p. 368.

² Dr. Wiseman, vol. ii. pp. 53, 54.

³ Dr. Butler, vol. ii. p. 242. See Note A, p. 260.

With respect to the origin of the custom, it is difficult, in the silence of Scripture on the subject,¹ to speak with any positive certainty; but it is not improbable that it was introduced by the converts from heathenism,² who, having been previously accustomed to celebrate the memory of their departed friends by oblations and sacrifices, thought it no less necessary, at the funerals of their *christian* relatives, to present prayers and offerings at their tombs. These offerings, however, were devoted to the relief of the poor, and never regarded as *propitiatory sacrifices*.³

“On these occasions,” says an early writer, “we celebrate the day of their nativity, since those who die, will thenceforward live for ever. Hence we celebrate it, assembling the devout with the priests, the faithful with the clergy, inviting, moreover, the poor and needy, feeding the orphans and widows; so that our festivity may not only be kept in remembrance of the repose of the souls departed,

¹ Tertullian affirms that the practice of making oblations for the deceased martyrs and saints, and keeping the anniversary of their death, which they looked upon as a new birth, rests entirely upon tradition. *De Corona*, c. 3, p. 121, D. Paris, 1634.

² The Bruti, upon the death of their father, (A.U.C. 488,) established the *Ludi Gladiatorii*, at which slaves were cruelly slaughtered upon the grave, in the idea that their blood would propitiate the ghost of the departed. In ancient christian times, the commemoration of the shedding of Christ's blood was celebrated immediately after the funeral, provided it took place before noon, *i.e.* before the communicants had broken their fast. See *Conc. Carth.* iii. can. xxix. tom. ii. p. 1171. Ed. Labb. Paris, 1671.

³ See Note K, p. 263.

whose memory we celebrate, but may become to ourselves an odour of sweet savour in the sight of the everlasting God."¹

These commemorative services, at first, were offered at the *funeral* only, but afterwards they became annual; and then, by degrees, found their way into the offices of the Church; so that at the celebration of the eucharist, the names of martyrs, and of others who had been distinguished for their piety, were honorably mentioned, and their memory perpetuated. Thus do we still, at the end of the "Prayer for the Church militant," "bless God for all his servants who have departed this life in his faith and fear." The sacrament of the Lord's Supper was usually administered to the mourners assembled round the grave; and again also on the anniversary of the death of him they mourned.²

"We erect no temples," writes St. Augustine, "to our martyrs as to gods, but memorials as to dead men, whose spirits live with God; nor do we there raise altars, whereon to sacrifice to the martyrs, but to him alone who is the God both of the martyrs and of ourselves: at which sacrifice they are named in their proper place and order, as men of God who have overcome the world by confessing him; but no invocation of them is made by the priest who offers the sacrifice; because he

¹ See Note B, p. 260.

² Bingham's *Antiquities*, b. xxiii. c. 3, sec. 11, 12, 13.

Confessions of Augustine, b. ix. ch. xii. sec. 32. tom. i. col. 168, F. Paris, 1689.

offers it to God, not to *them*, though it be in memory of them; inasmuch as he is not their priest, but God's. Indeed the offering itself is the body of the Lord, which is not offered to them, since they also are that body."¹

But in order more fully to appreciate the motives for which these prayers were offered, it will be necessary to ascertain something of the opinions of the early Christians respecting the state of the dead. They were doubtless mainly influenced by their belief in the existence of departed spirits, and of the communion which was kept up between them and the saints upon earth. There were, however, other prevailing notions which fell in with this practice. In the first place, it was held by many of the Fathers that the souls of the righteous, with the exception of martyrs,² did not at death immediately ascend into heaven; but were detained in a place of comparative rest, known by the equivalent appellations of *Hades*, *Paradise*, or *Abraham's bosom*. In this abode they were not so completely blessed, but that their happiness might be increased, and therefore God was entreated to give them *ease*, *rest*, *refreshment*, *comfort*.³ With reference to this

¹ See Note C, p. 260.

² See Note D, p. 261.

³ This opinion was held by Justin Martyr, Irenæus, Tertullian, Origen, Lactantius, Hilary, Gregory Nyssen, Ambrose, Augustine, Chrysostom. See Sixtus Sinensis Bibl. lib. vi. Annot. 345, p. 714. Ed. 1626. Bellarm. de Sanct. Beat. lib. i. c. 5, p. 713. Bingham's Antiq. vol. v. b. xv. c. 3, sec. 17. Whitby on 2 Tim. iv. 8. Brett's Dissertation on the Liturgies, p. 279. Ed. 1838.

opinion, St. Augustine observes, that during the time between death and the resurrection, they were kept in hidden receptacles.¹

Again, there were many who believed in the Millennium, or the reign of Christ upon earth, at Jerusalem, for a thousand years previous to the end of the world. Connected with this belief was the persuasion that those who had died in the faith would rise within that period, sooner or later, to reign with Jesus, according to the preponderance of their virtues;² and, therefore, God was implored to hasten their felicity by a speedy resurrection. This notion was built upon what St. John says of the first resurrection.³

A notion has also been shewn to have been very generally prevalent, that at the end of the world all mankind would be made to pass through a probatory fire, by which each would suffer more or less, in proportion to his sins.⁴ Here then was another motive for prayer, that God would have "mercy upon them *in that day*."

Lastly, a hope was entertained that the measure of happiness or misery awarded to the righteous, or wicked, at death, might not be final; that the one might be increased, and the other diminished by prayer.⁵

¹ See Note E, p. 261.

² See Note F, p. 261.

³ Rev. xx. 5, 6. See Note G, p. 262.

⁴ See above, pp. 97, *sqq.*

⁵ See Note H, p. 262.

Such were the mere *private opinions* of those holy men, not any definitions of faith promulgated by the Church. It now remains to inquire whether every passage, which is adduced by the advocates of Romish error in favor of Prayer for the Dead,—*i.e.* offered *for the purpose of delivering their souls from the pains and horrors of their fancied Purgatory*,—may not be easily and justly reconciled with the views above stated, without involving the idea of those Fathers having ever dreamt of a propitiatory sacrifice for the soul's release.

The first quotation alleged in support of Prayer for the Dead, according to the practice of the Romish Church,¹ is taken from *Tertullian*, who flourished A.D. 200. "Every woman," says that writer, "prays for his (her deceased husband's) soul, and desires that he may obtain refreshment in the interval, and a share in the first resurrection; offering an oblation on the anniversaries of his decease."²

Now it is manifest from the reference which has been made to the opinions of the ancients respecting the state of the soul after death, and from the ordinary custom at funerals, that the widow might easily have obeyed the injunction of *Tertullian*, without entertaining the slightest notion of the

¹ Dr. Wiseman, vol. ii. p. 59. Faith of Catholics, p. 356. London, 1830.

² See Note G, p. 262.

fire of Purgatory. She was required to pray for the repose of her husband's soul, and for his participation in the first resurrection, inasmuch as it was thought that sin might in some cases be punished by the loss or delay of this privilege.¹ As the representative of her husband, she was to make an oblation on his account, on the anniversary of his death: and if she neglected to shew these marks of attachment to his memory, she was to be considered as unworthy of any affinity with him. Not one syllable is to be found of making propitiation for the delivery of her husband's soul; not one word of purgatorial flames, even by inference. Her prayer was to be made for her husband's rest and peace; and his memory was to be embalmed in the hearts of the poor, by virtue of the offering made in their behalf. This view of the case is confirmed by another passage in Tertullian, who, speaking of various customs of the Church which tradition alone had established, observes that "oblations are made for the dead, on the anniversary of their decease, as if it were the festival of their nativity."² These celebrations (*Natalitia*) are explained in the commentaries of *Le Prieur*³ and others on the passage, to have been annually observed: and the oblations there offered to have been contributed for the benefit

¹ See Notes G and I, pp. 262, 263.

² See Note K, p. 263. See Abp. Wake in Bp. Gibson's *Preservative against Popery*, title viii. c. 7, p. 152.

³ See Note K, p. 263.

and support of the poor. These oblations were also eucharistical, and made for the greatest saints.

Again,¹ it is alleged that *St. Cyprian*, Bishop of Carthage, A.D. 248, maintains the impropriety of priests being appointed executors; and forbids any oblation to be made, or any sacrifice to be offered for the repose of him who should make such an appointment.² This remark was elicited by the case of *Geminus Victor*, who, it appears, had, contrary to law, appointed a priest for his executor. On this account it was ordered that no oblation should be made for his sleep or rest; nor any deprecation repeated in his name, according to custom, in the Church.³ But what has this to do with Purgatory? By referring to a cognate passage in another Epistle,⁴ it will be seen that *St. Cyprian* is speaking of the annual commemoration of the dead, among whom were included *the most pious* of men, for whom it is not to be supposed that this abode can be destined. All that is here advanced may be readily granted; namely, that prayers were offered for the dead to a certain end and purpose: nor were they in this instance prohibited, in order that the soul might be left in temporary pain, as the consequence of the offence committed, but

¹ Dr. Wiseman, vol. ii. p. 59.

² See Note L, p. 265.

³ See Bingham's *Antiquit.* b. xv. ch. iii. sect. 16; b. xx. ch. vii. sect. 8. See Note M, p. 265.

⁴ Ep. xxxix. See Note K, p. 263.

merely as a deprivation of that honor and public respect, which was usually shewn to the good and obedient. For a similar reason Cyprian threatens, as a punishment, that some should be left out of the *Diptychs*,¹ and their names omitted in the recital made of others in the Liturgy. That of St. Chrysostom was omitted by the eastern bishops;² but will the Romanist presume, in consequence, to infer that *he* was in Purgatory, and dare to assert that the omission of his name would keep him there?

Next in order is a citation from *Cyril of Jerusalem*, A.D. 348,³ who observes that “we pray for the holy Fathers and Bishops who have fallen asleep before us; and in short, for all our departed friends; believing that the greatest benefit will accrue to the souls of those for whom our prayers are offered, from the presentation of this holy and most terrific sacrifice.”⁴

The excessive love of brevity which Romish controversialists so frequently evince, has been already noticed; and it will probably account for the omission of the words which immediately precede the above quotation. Cyril is speaking of the prayer after consecration of the elements in the Holy Eucharist; with reference to which he ob-

¹ See Note M, p. 265.

² Theodoret, *Eccles. Hist. lib. v. c. 34*, tom. iii. p. 747. Paris, 1642.

³ Dr. Wiseman, vol. ii. p. 61. *Faith of Catholics*, p. 362.

⁴ See Note N, p. 266.

serves that “ we offer this sacrifice in memory of all who have fallen asleep before us ; and first of patriarchs, prophets, apostles, martyrs, that God, *by their prayers and intercessions*, may receive our supplications ; and then we pray for our holy fathers and bishops,” &c.¹ In this memorial, then, we see that *patriarchs, prophets, apostles, and martyrs*, were included ; who, by the Papists’ own confession, never enter Purgatory ; and yet sacrifices and prayers were perpetually offered for *them*, as well as others. The words in italics are doubtless an interpolation, inasmuch as the ancient Liturgies prayed *for* those holy men ; and Chrysostom² expressly says that prayers were offered *for* the martyrs. Archbishop Usher complains of a like insertion in the Latin translation of Chrysostom’s Greek Liturgy, in order to make it appear that the primitive Church did not offer up their prayers *for* saints and martyrs. That she *did*, however, is abundantly evident from the writings of the Fathers :³ whence it appears that in the above passage, fairly and fully cited, Purgatory was never contemplated.

A further argument for the practice of Prayer for the Dead is adduced from St. Ambrose, A. D. 374.

¹ See Note O, p. 266.

² ὑπὲρ μαρτύρων. Chrysost. Hom. xxi. in Acts ix. tom. iii. p. 204, A. Paris, 1636.

Bingham’s Eccles. Antiquit. b. xv. ch. iii. sec. 16, pp. 110, 108.

³ See Note P, p. 266.

In the oration delivered by the Bishop of Milan, at the funeral of his sovereign, the emperor Theodosius, is the following passage :¹ “Lately, we were engaged in lamenting the death of the Prince; and now, while the Emperor Honorius is standing before our holy altars, we are celebrating, in conformity with the rites observed by Joseph at the burial of Jacob, the fortieth day. Give, O Lord, rest to thy servant Theodosius; that [perfect] rest which thou hast prepared for thy saints. May his soul return thither, whence it came; where it cannot feel the sting of death; and where it will learn, that death is the termination, not of nature, but of sin.” “I loved him, and therefore will I follow him, even to the land of the living: nor will I leave him, till by my tears and prayers I shall procure his admission to the holy mount of the Lord, whither his deserts call him.”²

With reference to the Romanist translation of this passage, an objection arises in the outset to the omission of the word *perfect* in the Bishop's prayer for rest to Theodosius. By this omission, it is insinuated that Theodosius was not enjoying rest of any kind; and that, consequently, according to popish views, he must be in Purgatory. Now the insertion of the word *perfect*, which is found in the original, plainly admits the enjoyment of rest, though not a perfect rest; and therefore the prayer

¹ The Faith of Catholics, p. 363. Dr. Wiseman, vol. ii. p. 62.

² See Note Q, p. 266.

of St. Ambrose is in strict accordance with the opinions of those times to which allusion has been already made. He merely petitioned for an increase of that repose to which the soul of the deceased had been admitted, in the interval between his death and the second coming of Jesus to judge the world. This interpretation is rendered the more probable by the following clause, also omitted in the Romanist version, which speaks expressly of the resurrection: "For in that he died, he died unto sin;¹ that there may be now no longer room for sin: but he will rise again, that by the renewal of the gift, life may be rendered a more perfect state of existence. I loved him," &c.

The Bishop also speaks of that veritable "land of the living, where this mortal shall put on immortality, and this corruptible shall put on incorruption:"² which change will not take place prior to the resurrection.

It will be well, however, to quote a few passages from other parts of the same oration, by which the merest tyro will be enabled to judge how far they can by possibility be reconciled with a torturing Purgatory, which is to occupy the interval between death and the final judgment of all men.

Just before the passage under consideration, St. Ambrose remarks, that "Theodosius had indeed departed to receive to himself a kingdom, which he

¹ Rom. vi. 10.

² See Note R, p. 267.

had not abdicated, but merely changed, being summoned, by virtue of his piety, to the tabernacles of Christ, to that Jerusalem which is above." Where being now placed, he exclaims, As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: which God has established for ever."¹ Now the Romanists tell us that Purgatory is on the borders of hell. Will they have the assurance to say that the tabernacles of Christ, whither Theodosius had been summoned, are there too? Will they venture to tell us that the "Jerusalem which is above," to which Theodosius had been removed, is situated in the regions *below*?

Again, we read that "Theodosius, being at rest, rejoices in his deliverance from the cares of this world, and elevates his soul in the direction of that perpetual repose; *maintaining that it was a happy provision for him, that God had delivered his soul from death; from that death which he had frequently encountered in the storms of this life, being tossed upon the waves of sin; and that he had also delivered his eyes from tears; for sorrow, and anguish, and distress will flee away. The soul hastens to the rest which is above, to whom it is said, 'Return to thy rest, O my soul.' Into which Theodosius has hastened to enter, and to go into the city Jerusalem.*"² "Freed, therefore, from the doubtful contest, Theodosius, of august memory, *now enjoys*

¹ See Note S, p. 267.

² See Note T, p. 267.

perpetual light, and enduring tranquillity; and the fruits of divine remuneration for the things which he did in the body.”¹ “Now Theodosius knows that he reigns, since he is in the kingdom of the Lord Jesus Christ, and beholds his temple.”² “Pre-eminent above the rest, the princes Gratian and Theodosius shall advance, protected no longer with the arms of soldiers, but with their own deserts: *not clad in purple robes, but in the garb of glory*. These now enjoy shining light, having there obtained far better habitations than they possessed in this world.”³ The oration concludes with an address to the city of Constantinople, as the honored receptacle of the august body of him, whose soul is now “*a tenant of Paradise, an inhabitant of that city which is above*.”⁴

What, now, in the name of common sense, can all these expressions mean, if Theodosius was suffering the “atrocious” pains of papal fire? When it is said that he is “enjoying perpetual light and enduring tranquillity,” is it to be understood that he is immersed in temporal darkness, and transient wretchedness? When we read that he “is clad in the garb of glory,” are we to believe that he is enveloped in the mantle of misery? Are the cells of Purgatory, those “better habitations” in the unseen world, which neither Gratian nor Theodosius enjoyed in this visible existence?

¹ See Note U, p. 268.

² See Note X, p. 268.

³ See Note Y, p. 268.

⁴ See Note Z, p. 268.

Other passages might be produced, but it were shame to proceed ; and surely the Romanist must blush at his attempt to insult the understandings of mankind, by palming upon them the doctrines of Purgatory, and the practice of Praying for the Dead, supported by the suicidal arguments which they are fain to adduce in their behalf.

From St. Ambrose we turn to St. Augustine's affecting account of the death of his mother, Monica.¹ On her death-bed she had entreated him to remember her soul at the altar ; and, in compliance with this request, after her decease he performed this duty, in order, as he declares, "to obtain the pardon of her sins."² But what can this have to do with the point in question ? In the first place, Purgatory is not a place of *pardon*, but of punishment. Not only is Augustine silent respecting any temporal pains, but he adds, "I believe that thou hast *already* done what I ask ;"³ so that his prayer could not be for her release from the papal Tartarus. Throughout the whole narration, as well as the prayer, Augustine evinces no other feeling or thought, than that his mother left a life of piety for a life of peace.

Another passage, adduced from St. Augustine, asserts, that "the souls of the dead are *relieved* by the piety of the living, when the sacrifice of our

¹ Dr. Milner, p. 370.

² See Note AA, p. 268.

³ See Note BB, p. 268.

Mediator is offered for them, or alms are distributed in the church."¹

It is evident that the whole strength of the argument in this quotation in favor of the Papist must rest solely upon the word *relieved*. But why may not the passage be explained and interpreted by a similar one from the same writer, where he says, "It is not to be doubted that the dead are *helped* by the prayers of the holy Church, by the salutary sacrifice, and by alms?"² By comparing these two quotations, we see that *relieved* is *helped*, and *helped* is *relieved*, and that either or both may be fully reconciled with the idea of the early Christians, before mentioned,³—that the lot awarded at death to mortals was not final. There is not the slightest necessity for connecting the words with sulphureous torments or Vatican satisfaction. It was believed that prayer and almsgiving might possibly render some assistance to the departed;⁴ at least, it was so *hoped*: and the ancients, in charity perhaps, though unscripturally, thus attempted to aid them, and wished to be assured that they were able so to do. As to the authority for the practice, we say, οὐδὲ γρῦ.

But upon what ground, it may be asked, are

¹ Faith of Catholics, p. 369. Lond. 1830. See Note CC, p. 268.

² See Note DD, p. 269.

³ Page 238.

⁴ Of this there is abundant proof in the authorities alleged in the Notes at the end of this chapter.

prayers offered for the *rest, comfort, and refreshment* of the dead, if they are considered to be in a state of present happiness and repose? It is allowed that the practice of praying for the dead was prevalent among the early Christians: but the reasons alleged in its defence appear to be as various as the different tenets and opinions of the men who offered them. In the ancient Liturgies,¹ prayer is frequently made for rest to the souls, bodies, and spirits of such as are previously acknowledged to have fallen asleep in the true faith, and passed into the presence of the Lord of glory. Thus in the Alexandrian Liturgy of St. Basil, the prayer is, "Grant repose, O Lord, to the souls of those whom thou hast received:" and a similar passage is also to be found in the Coptic Liturgy of St. Cyril. Can it then be said, that God has "received to himself" the souls which are consigned to the tortures of Purgatory? Besides, these prayers were frequently offered for apostles, martyrs, and even for the Virgin Mary herself, and that too above three hundred years after her death.² Nevertheless it is granted that these never entered Purgatory, so that these prayers could not refer to their deliverance from its pains, or their mitigation. Allusion has already been made to the belief of the ancient Chris-

¹ See Note EE, p. 269.

² Bingham's *Antiquities*, b. xv. chap. 3, sect. 16. And yet "the body of the Virgin Mary was, within three days after her burial, assumed into heaven." *Rhem. Annot. on Acts* i. 11.

tians, that the soul did not immediately, upon death, enter into heaven, but remained in earnest expectation of the accomplishment of the number of God's elect; and prayers were accordingly made for their repose, and quiet, and comfort, in the bosom of Abraham, until the time of the general resurrection. The happiness of the departed saint was supposed to be incomplete; and therefore his soul was commended to the mercy of God.

Inasmuch too as the Fathers believed in different *degrees* of "refreshment" after death, they prayed rather for its *increase*, than its commencement; so that the words, "give rest," &c. may be, or rather must be, interpreted by this belief. St. Ambrose, indeed, in the discourse just alluded to,¹ explicitly defines the import of the *rest* of which he is speaking. "What," he asks, "is the meaning of the expression, *unto thy rest*,"² except you understand it according to the saying of the Lord Jesus: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?' For we receive, as an hereditary possession, those things which are promised to us. To him, therefore, who has fought a good fight, and finished his course; even to him it is said, Return unto thy rest."³

In accordance with the above is the opinion of Ivo, who lived at a later period (A.D. 1092):—"It

¹ P. 246.

² Ps. cxiv. 7.

³ See Note FF, p. 272.

does not seem useless, if we intercede for those who already enjoy rest, that *their rest may be increased.*"¹ And Pope Innocent III. (A.D. 1198) remarks that "most people do not think it unreasonable that the glory of the saints is to be augmented until the day of judgment, and therefore that the Church in the meantime might pray for *an increase of their glorification.*"²

Moreover, had the prayers for the dead, in the several Liturgies, referred to souls in Purgatory, it is impossible that the *present misery* of those, for whom they were offered, should not have been mentioned. They must have run in form like this,—
 "Be mindful, O Lord, of thy servants who have departed this life in the faith, *and who are now justly suffering miseries and tortures for their venial transgressions*: grant them a speedy release from their sorrows, and give them rest and peace in the bosom of Abraham," &c. But in no one instance is there any mention or allusion to suffering or wretchedness. It may therefore be naturally concluded that the prayer of the primitive Church was, that God would grant to those who had died in his faith and fear, an increase of that ease, refreshment, and rest which they then enjoyed, and that they might anticipate something of the perfect happiness and glory of heaven, before the resurrection. An opinion indeed prevailed, and is strongly advo-

¹ See Note GG, p. 272.

² See Note HH, p. 272.

cated by Chrysostom,¹ that even the sufferings of souls in hell might be alleviated, although they could not be entirely removed, by the prayers of the living.² The prayers, however, which Papists offer are not for the wicked in hell, but for the good in Purgatory.³ St. Chrysostom will therefore add but little weight to their cause.

It may be also proper to notice in this place the prayers which were offered up for the soul of the Emperor Constantine. These, it will be observed, were not intended to deliver him from misery, for Eusebius had just before pronounced him *happy*; but, as he himself had previously said of the faithful, presented *in honor of him*."⁴ It will also be seen that he was considered "worthy of a divine translation to a better state;" that he "was taken again to his God;" that his spirit was "thrice blessed." How far these expressions can apply to a suffering soul it is waste of time to inquire.

Again, it may be observed that St. James, in his Liturgy, Justin, Irenæus, Tertullian, Clement, Origen, Lactantius, Victorine, Ambrose, Prudentius, Augustine, Chrysostom, Theodoret, Arethas, Œcu-

¹ Hom. xxi. in Act. tom. iii. in N. T. pp. 202, 203. Hom. iii. in Ep. Phil. tom. vi. in N. T. pp. 32, 33.

² Augustin. Enchirid. ad Laurent. chap. cx. See Note H, p. 238, and p. 262. Chrysostom, Hom. xxxii. in Matt.

³ See Note II, p. 273.

⁴ Eusebius's Life of Constantine, lib. iv. c. 71, 60, 64, and notes. Ed. Camb. 1692.

menius, Theophylact, Euthymius, and Bernard, believed, one and all, that the souls of the saints would never see God *until the day of judgment*; why then should they pray for the deliverance of those souls from Purgatory? And if they did pray for the dead, in the sense maintained by the Romanist, and obtained their rescue, what would become of them, consistently with their belief, until the second coming of Christ?

In conclusion, it will suffice to advert to the opinion of Aërius, A.D. 368, who objected to prayers being offered up for the dead, and assigned the following as his reasons: "That if the prayers of the living will benefit the dead, then there was no necessity for being pious and virtuous, inasmuch as a man need only to secure the prayers of his friends after his death: he would then be liable to no punishment, nor would his enormous crimes be required of him."¹ To this Epiphanius replies: That there were many good reasons for mentioning the names of the dead in their prayers. It was an argument that they believed them still in being, and living with the Lord:—Prayer was of some advantage to sinners, in procuring the mercy of God, though it might not cancel all their crimes:—it also made a distinction between the perfection of Christ, and the imperfection of men, by offering prayers *for* them, but thanks *to* Him only. Hence they prayed *for* righteous men, fathers, patriarchs,

¹ See Note KK, p. 273.

prophets, apostles, evangelists, martyrs, confessors, bishops, and all orders of men.¹

Now had Epiphanius believed in the Romish doctrine of Purgatory, his answer to Aërius would have assumed a widely different form. He would have said that "we pray for the dead in the assurance that our prayers are most beneficial to them, in procuring, in the first instance, the mitigation of the sufferings which they so justly endure for venial sins, committed while on earth; and the eventual deliverance of their souls from purgatorial flames." Such, however, was not the object of his reply. It should seem to have been his chief aim to justify a practice of the Church, for which he could not clearly account. Indeed, the whole of his observations have reference to the opinions and feelings of the *living*; to the expression of their faith, hope, and charity towards the departed; and to the vast distinction they made between the Saviour, and the most perfect of human beings, in that while they *prayed for* martyrs and others, *to Him* they offered *worship and praise*. Not the most distant allusion does he make to any benefit which might be likely to accrue to the dead.

From what has been said, something may now be learnt of the views entertained by the early Christians respecting the efficacy of prayers for the dead. They not only commemorated therein the

¹ See Note LL, p. 273. Archbishop Usher's Answer to a Jesuit, chap. vii. Ed. Camb. pp. 221—225.

virtues of the holy and the good, rehearsed the names even of Apostles and Martyrs, presented their praises and thanksgivings to God, in order that their good examples might lead others to aspire to that blessed estate upon which the deceased had entered;—but they prayed that the deceased themselves might meet with “a speedy and timely resurrection;” that they might receive public remission of sins, a solemn acquittal in the judgment of the great day, and a perfect consummation of bliss and happiness in the world to come. Now all this may be comprehended in the short prayer of St. Paul for Onesiphorus, which was made for him while alive: “The Lord grant unto him that he may find mercy of the Lord *in that day.*”¹

By selecting a few passages from antiquity, we shall see how far the thoughts of the ancients will square with those of modern Rome, as to the need of Prayer for delivering the soul after death from wretchedness.

“All the generations from Adam to this day are past and gone; but *they who have been made perfect in charity, according to the grace of Christ, possess the region of the godly*, who shall be manifested in the visitation of the kingdom of Christ.

¹ 2 Tim. i. 18. Archbishop Usher's Answer to a Jesuit, ch. vii. pp. 177, 184, 194. Ed. Camb. 1835. See above, p. 52.

Bingham's Eccles. Antiquit. b. xv. ch. 3. sec. 17.

Hammond and Whitby on 2 Tim. i. 16.

For it is written, 'Enter into thy chambers, for a very little while, till my wrath and fury be past over; and I will remember the good day, and will raise you again out of your graves.'"¹

To this may be added the opinion of Gregory, "This at least the living know, that they will die: but the dead know nothing, since *no further changes* remain after the necessary end is fulfilled."²

"I would earnestly aver," says St. Cyprian, "and publicly declare, that our brethren who are delivered from this world by the summons of the Lord, ought not to be bewailed, inasmuch as we know that they are not lost to us, but sent before us; that though receding from us, they precede us, as those who go on a journey or a voyage are wont to do; that they should be regretted, not mourned; *nor should black garments* be assumed *here*, since *they have already put on white robes there*."³

"While we are *in the present world*," writes Jerome, "we may be able to help one another, either *by our prayers or by our counsels*; but when we shall come before the judgment-seat of Christ, neither Job, nor Daniel, nor Noah, can entreat for any one, but every one must bear his own burden."⁴

To conclude with a decree of the Council of Toledo: "The bodies of all religious men, who at the

¹ See Note MM, p. 274. The Romanist acknowledges that those who are in heaven do not need our prayers.

² See Note NN, p. 275.

³ See Note OO, p. 275.

⁴ See Note PP, p. 275.

divine call depart from this life, ought to be carried to the grave with psalms only, and the voices of singers. For the dirge commonly chanted over the dead, and the beating of the breast either by relations or families, we altogether prohibit. Let it suffice that, *in the hope of the resurrection*, the service of divine hymns is paid to the bodies of (departed) Christians, for the Apostle forbids us to be sorry for the dead.”¹

Thus, then, it is clear that Prayer for the Dead has nothing to do with Purgatory. Indeed, the practice very generally prevailed some centuries before the doctrine of Purgatory had been introduced into the Church. Prayer for the Dead did not arise from a belief in Purgatory; but Purgatory was in after times appended to the practice of Praying for the Dead, as an artful and profitable motive for its exercise. The fact that the primitive saints prayed for the departed, is no surer evidence that they therefore believed in the existence of Purgatory, than the fact that the Romish Church has sought out additional methods of salvation besides that revealed in the Bible, is proof she is therefore the purest Church in Christendom: or that the female, who confesses to a priest² well

¹ See Note QQ, p. 275.

² See “A Succinct and Accurate Account of the System of Discipline, Education, and Theology, adopted and pursued in the Popish College of Maynooth. By Eugene Francis O’Beirne, late Student at Maynooth College.” Hereford: Vale. London: Simpkin. Dublin: Carson. 1840.

See also Bailly’s Moral Theology.

instructed out of Dens' Theology, is therefore immaculate in mind and body: or that he, who believes in any thing contrary to the clear testimony of his senses, is therefore in his right mind. The doctrines are just as necessarily connected with each other, as St. Paul's in London is by necessary consequence united with, and dependent upon, St. Peter's at Rome.

NOTES TO CHAPTER VI.

Note A, p. 234.

Bishop against Perkin's Reformed Catholic, pt. xi. p. 149.

"Prayer for the Dead presupposes Purgatory." *Harding's Answer to Jewel's Apol.* fol. 119. Antwerp, 1565.

Note B, p. 236.

Sic itaque nos diem nativitatis celebramus, quia in perpetuo vivent ii qui moriuntur. Celebramus nimirum, religiosos cum sacerdotibus convocantes, fideles una cum clero, invitantes adhuc egenos et pauperes, pupillos et viduas saturantes, ut fiat festivitas nostra in memoriam requiei defunctis animabus quarum memoriam celebramus, nobis autem efficiatur in odorem suavitatis in conspectu æterni Dei. *Pseud. Origen. in Job.* lib. iii. tom. ii. p. 902. Paris, 1733.

Bingham's *Antiquities*, vol. vii. b. xx. c. 7, sec. 10; b. xxiii. c. 3. sec. 16. Ed. 1840.

Note C, p. 237.

Nos autem martyribus nostris non templa sicut Diis, sed memorias sicut hominibus mortuis, quorum apud Deum vivunt spiritus, fabricamus; nec ibi erigimus altaria, in quibus sacrificemus martyribus, sed uni Deo et martyrum et nostro: ad quod sacrificium, sicut homines Dei, qui mundum in ejus confessione vicerunt, suo loco et ordine nominantur; non tamen a sacerdote, qui sacrificat, invocantur. Deo quippe, non ipsis sacrificat, quamvis in memoria sacrificet eorum; quia Dei Sacerdos est, non illorum. Ipsum verò sacrificium corpus est Christi, quod non offertur ipsis, quia hoc sunt et ipsi. *Augustin. de Civitate Dei*, lib. xxii. c. 10, tom. vii. col. 673, G. Paris, 1685.

How accordant this passage is with 1 Cor. x. 17, and, at the same time, how destructive of the doctrine of Transubstantiation, by speaking of the consecrated elements and of believers by one common term, the reader will not fail to observe.

Note D, p. 237.

Nemo peregrinatus a corpore statim immoratur penes Dominum, nisi ex martyrii prærogativa : Paradiso scilicet, non inferis, diversurus. *Tertullian. de Resurrect. Carn.* c. 43, p. 411, C. Paris, 1634.

"No one, when he departs out of the body, dwells immediately with the Lord, except it be from the prerogative of martyrdom ; but his abode will be in Paradise, not in hell." See above, Note N, pp. 20, 21, and p. 107.

Note E, p. 238.

Tempus autem quod inter hominis mortem et ultimam resurrectionem interpositum est, animas abditis receptaculis continet, sicut unaquæque digna est vel requie vel ærumnâ, pro eo quod sortita est in carne cum viveret. *August. Enchirid. ad Laurent.* c. 29, tom. vi. col. 237, F. Paris, 1685.

"The time which intervenes between a man's death and the last resurrection, keeps souls in *hidden receptacles*, according as each is deserving of repose or sorrow, in consideration of that which it has obtained while living in the flesh."

Cujus pars quæ conjugenda immortalibus angelis ex mortalibus hominibus congregatur, et nunc mortaliter peregrinatur in terris, vel in eis qui morte obierunt, secretis animarum receptaculis sedibusque requiescit. *De Civitate Dei.* lib. xii. c. 9, sec. 2, tom. vii. col. 308, D. Paris, 1685.

"That part which is collected from among mortal men, in order to be united with the immortal angels, and which now either wanders in their mortal bodies on the earth, or among those who sleep in death, reposes in the *secret receptacles* and abodes of souls."

Note F, p. 238.

Hæc ratio regni cœlestis ; post cujus mille annos intra quam ætatem concluditur sanctorum resurrectio, pro meritis maturius vel tardius resurgentium. *Tertul. contra Marcion.* lib. iii. c. 24, p. 499, C. Paris, 1634.

"Such is the method of the kingdom of heaven. Within the space of the millennium is included the resurrection of the saints, who will rise sooner or later, according to their merits."

Te quaeso, summe Deus, ut carissimos juvenes matura resurrectione suscites et resuscites; ut immaturum hunc vitæ istius cursum maturiore suscitatione compenses. *Ambros. de Obitu Valentin. Cons. c. 80, tom. ii. col. 1196, B. Paris, 1690.*

"Almighty God, I beseech thee to raise and resuscitate these most dear youths, *in the early resurrection*, so that thou mayest compensate for the premature termination of this life, by an earlier revivification."

Note G, pp. 238, 239, 240.

Pro anima ejus orat, et refrigerium interim adpostulat ei, et in prima resurrectione consortium, et offert annuis diebus dormitionis ejus. *Tertul. de Monogam. c. 10, p. 682, A. Paris, 1634.*

"She prays for his soul, imploring *refreshment* for him, and a participation *in the first resurrection*, and makes an offering on the anniversary of his decease."

See the Rev. R. T. P. Pope on "Roman Misquotation," p. 206—208. London, 1840.

Modicum quodque delictum *mora resurrectionis* illic luendum, &c. *Tertul. de Anima, c. 58, p. 357, B. Paris, 1634.* See Note Z on chap. iv. p. 157, *supra*.

Bingham's Antiquit. vol. v. b. xv. c. 3, sec. 17. London.

Abp. Usher's Answer to a Jesuit, p. 190. Ed. Camb. 1835.

Note H, p. 238.

Quibus prosunt (sacrificia et eleemosynæ) aut ad hoc prosunt, ut sit plena remissio, aut certe ut tolerabilior fiat ipsa damnatio. *August. Enchirid. c. 110, sec. 29, tom. vi. col. 238, D. et Paulin. Ep. 19. Paris, 1685.*

"The benefits produced by sacrifices and almsgivings, are either such that remission is complete, or at least that condemnation itself is rendered more tolerable."

See also Chrysost. Hom. iii. in Philipp. ch. i. tom. vi. p. 33, B; Hom. xxxii. in Matt. ch. viii. tom. i. pp. 372, 373. and Hom. xxi. in Act. ch. ix. tom. iii. p. 203, A. Paris, 1636. Athanas. Quæst. ad Antioch. xxxiv. vol. iii. tom. ii. p. 275. Paris, 1698. Prudent. Cathemerin. Carm. 5. De Cereo Paschali, p. 17. Amstelodami, 1667. Theophylact. in Luc. xii. 5. p. 344, B. C. D. Paris, 1631.

Note I, p. 240.

St. *Ambrose* says, "Qui autem non veniunt ad primam resurrectionem, sed ad secundam reservantur, isti urentur, donec impleant tempora inter primam et secundam resurrectionem: aut si non impleverint, diutius in supplicio permanebunt. Ideo ergo rogemus, ut in prima resurrectione partem habere mereamur." *Ambros. in Psal. i. ver. 5, sect. 54, tom. i. col. 763. Paris, 1686.*

"They who come not to the *first resurrection*, but are reserved to the second, shall be burned until they fulfil the times betwixt the first and the second resurrection. Or if they have not fulfilled them, *they shall remain longer in punishment.* Let us therefore pray that we may deserve to have our part in the *first resurrection.*"

Note K, pp. 240, 235.

Oblationes pro defunctis, pro natalitiis, annua die facimus. *Tertul. de Coron. Milit. c. iii. p. 102, A. Paris, 1664.*

Per *Natalitia* intelligit solemnitates fieri solitas in honorem martyrum, quo scilicet die mundo mortui, cœlo nati sunt. Unde *annua die*, id est, quotannis facimus. *Priorius* in loc. *Tertull. Oper. Rig. et Prior. annotat. adjunct. p. 102. Paris, 1664.*

"By *Natalitia* Tertullian means the solemnities accustomed to be held in honor of martyrs, on the day in which, being dead to the world, *they were born to heaven.* Hence *we hold them on the annual day, that is, yearly.*"

Sacrificia pro eis semper, ut meministis, offerimus, quoties martyrum passiones et dies *anniversaria commemoratione* celebramus. *Cyprian. Epist. xxxix. p. 77. Oxon. 1682.*

"We offer sacrifices for them, from time to time, as ye remember, when we solemnize the sufferings and days of the martyrs by an *annual commemoration.*"

Denique et dies eorum quibus excedunt annotate, ut commemorationes eorum inter memorias martyrum celebrare possimus: quanquam Tertullus scripserit et scribat, ac significet mihi dies quibus in carcere beati fratres nostri ad immortalitatem gloriosæ mortis exitu transeunt; et celebrantur hic a nobis oblationes et sacrificia ob commemorationes eorum, quæ cito vobiscum Domino

protegente celebrabimus. *Cyprian*, Ep. xii. pp. 27, 28. Oxon, 1682.

“ Lastly, note the days of their decease, that we may be able to celebrate their commemorations among *the memorials of the martyrs*: although Tertullus has written and does write, and signifies to me the days on which in prison our *happy brethren, by the issue of a glorious death, pass to immortality*; and oblations and sacrifices are here celebrated by us on *account of their commemorations*, which we shall speedily, by God’s help, celebrate with you.”

Oblationes vocari et intelligi sportulas, quæ in usum pauperum conferebantur, manifestissimum est ex canone Carthaginensi et Vasensi. Can. 13, q. 2. *Scullet. Med. Theol. Patrum*. p. 307. Amb. 1603.

“ It is very evident from a canon of the Councils of Carthage and Vaison, that the doles, *which were contributed for the use of the poor*, were called and considered *oblations*.”

Porrò in celebrando natali die genialis ethnicorum lætitia, (de quo Macrinum suum Persius admonet, Funde merum genio :) à præsulibus Christianis rectè in oblationes, quæ in eleemosynam pauperum conferebantur, mutata est, cum ad nostram illi religionem transissent. *B. Rhenan. in loc. Annot. append. ad Tert.* p. 43. A.D. 1597.

“ Moreover, the genial joy of the heathen in celebrating the natal day, (of which Persius reminds his friend Macrinus, in the words, ‘ Pour forth wine in honor of your tutelary genius :’) was rightly changed by the christian Bishops into *oblations, which were contributed for the relief of the poor*, when they (the heathen) had been converted to our religion.”

Cum ergo sacrificia sive altaris sive quarumcumque eleemosynarum pro baptizatis defunctis omnibus offeruntur, pro valde bonis gratiarum actiones sunt; pro non valde malis propitiationes sunt; pro valde malis etiamsi nulla sunt adjumenta mortuorum, qualescumque vivorum consolationes sunt. *August. Enchirid.* ad *Laurent.* c. 110, sec. tom. vi. col. 238. Paris, 1685.

“ When therefore sacrifices, whether of the altar or of whatso-

ever kind of alms, are offered for all the dead who have been baptized : for the very good they are thanksgivings ; for those who are not very bad they are propitiations ; as to the very bad, although they help not the dead, they are some kind of consolation for the living."

See Bishop Kaye's " Ecclesiastical History of the second and third Centuries illustrated from Tertullian," p. 415. Camb. 1825, second edition. And also the Rev. R. T. P. Pope on " Roman Misquotation," pp. 63, 199, &c. London, 1840.

Note L, p. 241.

Non est quod pro dormitione ejus apud vos fiat oblatio, aut deprecatio aliqua nomine ejus in ecclesia frequentetur. *Cyprian. Ep. I. ad Presb. Diac. et Plebem. Furnis Consistentem*, p. 3. Oxford, 1683.

Note M, p. 242.

The *Diptychs* (derived from *δύς*, *twice*, and *πύσσω*, to *fold*;) were two leaves, or tables, like those of the law. On one of them were written the names of deceased, and on the other those of living worthies, which were recited during the reading of the Liturgy by the Deacon. Dionysius gives the following account of them :—

Τῶν δὲ ἱερῶν πτυχῶν ἡ μετὰ τὴν εἰρήρην ἀνάβρῃσις, ἀνακηρύττει τοὺς ὁσίως βεβιωκότας, καὶ πρὸς ἐναρέτου ζωῆς τελείωσιν ἀμεταστάτως ἀφικομένους· ἡμᾶς μὲν, ἐπὶ τὴν δι' ὁμοίότητος αὐτῶν μακαρίστην ἔξιν καὶ θεοειδῆ λῆξιν προτρέπουσα καὶ χειραγωγοῦσα, τοὺς δὲ ὡς ζῶντας ἀνακηρύττουσα, καὶ, ὡς ἡ θεολογία φησὶν, οὐ νεκρωθέντας, ἀλλ' εἰς θειοτάτην ζωὴν ἐκ θανάτου μεταφοιτήσαντας. *Eccles. Hierarch. tom. i. c. iii. sec. 9*, p. 294. Antwerp, 1634.

" After the salutation of the kiss of peace, the reading of the sacred *dyptichs* announces the names of those who had lived holily, and arrived at the perfection of a virtuous life ; thereby, on the one hand, exciting and conducting us, by an imitation of their example, to the same happy condition and godly termination ; and, on the other, proclaiming them as still living, and not, theologically speaking, dead, but passed from death unto a life most divine." See *Bingham's Eccles. Antiquit. b. xv. ch. iii. sec. 18*.

Note N, p. 242.

Εἴτα καὶ ὑπὲρ τῶν προκεκοιμημένων ἁγίων πατέρων, καὶ ἐπισκόπων, καὶ πάντων ἀπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων, μεγίστην ὄνησιν πιστεύοντες ἔσσεσθαι ταῖς ψυχαῖς, ὑπὲρ ὧν ἡ δέησις ἀναφέρεται τῆς ἁγίας καὶ φρικωδεστάτης προκειμένης θυσίας. *Cyrelli Hierosol. Catech. Mystag.* lib. v. c. 6, p. 297. Oxon. 1703.

Note O, p. 243.

Καὶ ταύτην προσφέρονέν σοι τὴν θυσίαν, * * * ἵνα μνημονεύωμεν καὶ τῶν προκεκοιμημένων, πρῶτον πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὅπως ὁ Θεὸς [εὐχαῖς αὐτῶν καὶ πρεσβείαις] προσδέξηται ἡμῶν τὴν δέησιν. εἴτα καὶ ὑπὲρ τῶν προκεκοιμημένων, κ. τ. λ. *Cyrelli Hierosol. Catech. Mystag.* lib. v. c. 6, p. 297. Oxon. 1703.

Note P, p. 243.

Nam nostra quidem scripta cur ignibus meruerunt dari? cur immaniter conventicula dirui? in quibus summus oratur Deus, pax cunctis et venia postulatur magistratibus, exercitibus, regibus, familiaribus, inimicis, adhuc vitam degentibus, et resolutis corporum vinctione. *Arnob. advers. Gentes.* lib. iv. p. 152. Lug. Bat. 1651.

“Why then are our scriptures to be committed to the flames, and our oratories to be cruelly destroyed? In them prayer is made to the Most High God, and peace and pardon sought for all men; for magistrates, armies, kings, friends, and enemies, whether still living, or released from the thralldom of their bodies.”

See the Notes of G. Elmenhorstius and of D. Heraldus *in loco*, with the copious authorities there cited; and especially *Epiphani. adv. Hæres.* lib. iii. pt. i. *Hæres.* 75, c. 7, tom. i. p. 911. Colonise, 1682.

Note Q, p. 244.

Ejus ergo principis et proxime conclamavimus obitum, et nunc quadragesimum celebramus, adistente sacris altaribus Honorio principe: quia sicut sanctus Joseph patri suo Jacob quadraginta diebus humationis officia detulit, ita et hic Theodosio patri justa persolvit. [Et quia alii tertium diem et trigesimum, alii septimum

et quadragesimum observare consueverunt, quid doceat lectio, consideremus. Gen. 1. 2.] *Ambros. de Obitu Theodos.* sect. 3, tom. ii. col. 1197, C. Paris, 1690.

Da, Domine, requiem *perfectam* servo tuo Theodosio, requiem illam, quam præparasti sanctis tuis. Illo convertatur anima ejus, unde descendit; ubi mortis aculeum sentire non possit, ubi cognoscat mortem hanc non naturæ finem esse, sed culpæ. [Quod enim mortuus est, peccato mortuus est; ut jam peccato locus esse non possit: resurget autem, ut perfectiatur renovato munere vita reparetur.] sec. 36. Dilexi, et ideo prosequar eum usque ad regionem vivorum, nec deseram, donec fletu et precibus inducam virum, quo sua merita vocant, in montem Domini sanctum. *Ibid.* tom. ii. col. 1207, D. sec. 36, 37. Paris, 1690.

Note R, p. 245.

Vera regio viventium, ubi mortale hoc induat immortalitatem, et corruptibile hoc induat incorruptionem. *Ibid.* sec. 37, col. 1208, A.

Note S, p. 246.

Ille quidem abiit accipere sibi regnum, quod non deposuit, sed mutavit, in tabernacula Christi jure pietatis adscitus, in illam Hierusalem supernam, ubi nunc positus dicit: "Sicut audivimus, ita et vidimus in civitate Domini virtutum, in civitate Dei nostri, quam Deus fundavit in æternum." *Ibid.* sec. 2, col. 1197, B.

Note T, p. 246.

Feriatu his sæculi curis Theodosius se ereptum gaudet, et elevat animam suam, atque ad illam perpetuam dirigit requiem, pulcre sibi consultum adserens, quod eripuerit animam ejus Deus de morte, (quam mortem frequenter in hoc sæculi istius lubrico sustinebat, inquietus fluctibus peccatorum:) eripuerit etiam oculos ejus a lachrymis; fugiet enim dolor et tristitia et gemitus. Anima ad requiem festinat supernam, cui dicitur, "Convertere, anima mea, in requiem tuam." Sec. 30. In quam festinavit intrare Theodosius, atque ingredi civitatem Hierusalem. *Ibid.* sec. 31, col. 1206, C. E.

Note U, p. 247.

Absolutus igitur dubio certamine, fruitur nunc augustæ memoriæ Theodosius luce perpetua, tranquillitate diuturna, et pro iis, quæ in hoc gessit corpore, remunerationis divinæ fructibus. *Ibid.* sec. 32, col. 1206, F.

Note X, p. 247.

Nunc se Theodosius regnare cognoscit, quando in regno domini Jesu Christi est, et considerat templum ejus. *Ibid.* sec. 40, col. 1209, B.

Note Y, p. 247.

Ambulabunt plane ac maxime Gratianus et Theodosius præ ceteris principes, non jam armis militum, sed meritis suis tecti: non purpureum habitum, sed amictum induti gloriæ. Qui nunc luce fruuntur candida, longe meliora illic, quam hîc possidebant, habitacula consequuti. *Ibid.* sec. 52, col. 1213, B.

Note Z, p. 247.

Beata plane, quæ paradisi incolam suscipis, et habitatorem supernæ illius civitatis augusto sepulti corporis tenebis hospitio. *Ibid.* sec. 56, col. 1214, D.

Note AA, p. 248.

Nunc pro peccatis matris meæ deprecor te. *August. Confess.* b. ix. ch. 13, sec. 35, tom. i. col. 170, A. Paris, 1689.

Note BB, p. 248.

Et credo jam feceris quod te rogo. *August. sec. 36, ubi supra.* In sec. 37 he proceeds to pray that she may be in peace (*sit ergo in pace*) with her late husband, which seems to be no more than the ordinary *Requiescat in pace*, which so often meets the eye upon the tablets of the departed.

Note CC, p. 249.

Neque negandum est, defunctorum animas pietate suorum viventium *relevari*, cum pro illis sacrificium mediatoris offertur, vel eleemosynæ in Ecclesia fiunt. *August. Enchirid. ad Laurent.* cap. 110, tom. vi. p. 238. Paris, 1685.

Note DD, p. 249.

Orationibus vero sanctæ Ecclesiæ, et sacrificio salutari, et eleemosynis, non est dubitandum mortuos *adjuvari*. *August.* Serm. 172, de Verb. Apost. tom. v. p. 827. Paris, 1683.

Note EE, p. 250.

Ἐκείνους μὲν, κύριε, τὰς ψυχὰς ἐκεῖ λαβὼν, ἀνάπαυσον. *Liturgia S. Basilii Alexand.* apud Renaudot. vol. i. p. 73. Paris, 1716.

Ὑπὲρ δὲ τεθνεότων, λέγει.

Ὑπὲρ ἀναπαύσεως καὶ ἀφεσέως τῆς ψυχῆς τοῦ δούλου σου.

“ In behalf of the dead, the priest says : We pray for the rest and pardon of the soul of thy servant.”

Μνησῆθι πάντων τῶν προκεκοιμημένων ἐπ’ ἐλπίδι ἀναστάσεως ζωῆς αἰώνιου.

“ Be mindful of all who have fallen asleep before us, in hope of the resurrection to eternal life.”

Ἐν τόπῳ φωτεινῷ, ἔνθα ἀπέδρα λύπη καὶ στεναγμός, ἀνάπαυσον αὐτοὺς, ὁ Θεὸς ἡμῶν.

“ O God, give them rest *in that place of light*, whence sorrow and lamentation *have fled away*.”

Καὶ ἀνάπαυσον αὐτοὺς, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου. *S. Basil. Liturg.* apud *Biblioth. Vet. Patrum*, tom. ii. p. 53, D. Paris, 1624.

“ Give them rest, where the light of thy countenance shines upon them.”

Ὁ κύριος εὐλογῆσαι πάντας ἡμᾶς, τὰς μακαρίας ψυχὰς ἀναπαύων μετὰ ἁγίων καὶ δικαίων. *S. Jacob. Liturg. ap. Bibl. Vet. Patr.* vol. ii. p. 3, E. Paris, 1624.

“ O Lord, bless us all, giving rest *to happy souls* with the holy and the just.”

Ὑπὲρ τῆς ἀναπαύσεως τῶν προκεκοιμημένων, πατέρων τε καὶ ἀδελφῶν, τοῦ κυρίου δεήθωμεν. *Ibid.* p. 9, C.

“ Let us entreat the Lord for the repose of our fathers and brethren, who have fallen asleep before us.”

Καὶ δὸς γένεσθαι τὴν προσφορὰν ἡμῶν εὐπρόσδεκτον, ἡγιασμένην ἐν πνεύματι ἁγίῳ, εἰς ἐξίλασμα τῶν ἡμετέρων πλημμελημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, καὶ εἰς ἀνάπαυσιν τῶν προκεκοιμημένων ψυχῶν· ἵνα καὶ ἡμεῖς οἱ ἀνάξιοι δούλοι σου εὕρωμεν χάριν καὶ ἔλεος ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου τῆς δικαίας καὶ ἀγαθῆς. *Ibid.* p. 11, D.

“Grant that our offering may be acceptable, sanctified by the Holy Spirit, in order to the propitiation of our own sins, and of the failings of the people, and to the rest of the souls fallen asleep before us, so that we, thy unworthy servants, may find grace and mercy in the dreadful day of thy just and righteous retribution.”

Τῶν ἐν πίστει Χριστοῦ προκεκοιμημένων, πάτρων τι καὶ ἀδελφῶν, τὰς ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν, μνησθεὶς τῶν ἀπ’ αἰῶνος προπατέρων, κ.τ.λ. *D. Marc. Liturg. ap. Bibl. V. P. tom. ii. p. 34, D.*

“O Lord our God, give rest unto the souls of the fathers and brethren, who have fallen asleep before us in the faith of Christ, and remember our forefathers in time past, &c.”

Ὑπὲρ ἀναπαύσεως καὶ ἀφέσεως τῆς ψυχῆς τοῦ δούλου σου ἐν τόπῳ φωτεινῷ, ἔνθα ἀπέδρα λύπη, στίναγμός, κ.τ.λ. *S. Jo. Chrysost. Missa apud eandem Bibl. tom. ii. p. 80, D.*

[We pray] “for the repose and pardon of the soul of thy servant, in a place of light, whence sorrow and mourning have fled away.”

Μνήσθητι, κύριε ὁ Θεός, τῶν πνευμάτων ὀρθοδόξων, ἀπὸ Ἀβελ τοῦ δικαίου μέχρι τῆς σήμερον ἡμερᾶς· αὐτὸς ἐκεῖ αὐτοὺς ἀνάπαυσον, ἐν χώρᾳ ζώντων, ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τοῦ παραδείσου, ἐν τοῖς κόλποις Ἀβραάμ, κ.τ.λ. ὅθεν ἀπέδρα ὀδυνή, λύπη, καὶ στεναγμός· ἔνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου, καὶ καταλάμπει διὰ παντός. *S. Jacob. Lit. apud Bib. Vet. Pat. tom. ii. p. 17, A. Paris, 1624.*

“O Lord God, be mindful of upright spirits, from righteous Abel unto this day. Do thou give them rest in the land of the living, in thy kingdom, in the delights of Paradise, in the bosom of Abraham; whence pain and sorrow and lamentation have fled away, and where the light of thy countenance is seen, and shineth for ever.”

Rogamus te, Domine, Deus Patrum sanctorum Abraham, Isaac, et Jacob, et omnis cœtus justorum et piorum, ut illis quietem tribuas; illis, inquam, omnibus, qui a nobis profecti ad te migraverunt, et ad sedes tuas beatas pervenerunt. Dele, ignosce, et remitte omnia peccata eorum, nota et ignota, voluntaria et involuntaria, &c. *Liturgia Marci. apud Renaudot.* vol. ii. p. 181. Paris, 1716.

"We beseech thee, O Lord God of the holy Fathers, Abraham, Isaac, and Jacob, and of all the congregation of the just, that thou wouldest grant to them rest; to all those, I say, who, having departed from us, are gone to thee, and have arrived at thy blissful seats. Blot out, remit, and pardon all their sins, known and unknown, voluntary and involuntary."

Memento, Domine, omnium defunctorum fidelium, qui pridem obierunt, et ad te pervenerunt. *Liturgia Duodecim Apostolorum, apud Renaudot.* vol. ii. p. 173.

"Be mindful, O Lord, of all the faithful dead, who have lately departed, and have come to thee."

Memento, Domine, Patrum nostrorum, orthodoxorum Archiepiscoporum, quorum obitus præcessit; eorum qui verbum veritatis recte dispensaverunt; et da nobis partem et hæreditatem cum eis. *Liturg. Sancti Cyrilli. apud Renaudot.* vol. i. p. 42.

"Be mindful, O Lord, of our Fathers, the orthodox Archbishops, who have departed before us; of those who have rightly dispensed the word of truth; and give us a portion and inheritance with them." Would this prayer have been offered by any sane person, if the said Archbishops had been supposed to be enduring the inconceivable tortures of Purgatory?

Dignare, Domine, recordari omnium sanctorum, qui tibi placuerint ab initio; Patrum nostrorum sanctorum, Patriarcharum, Prophetarum, Apostolorum, Evangelistarum, Martyrum, Confessorum, et eorum qui, Evangelium annuntiaverunt Ecclesiæ tuæ, et omnium spirituum justorum qui, consummati, defuncti sunt in fide. Præcipue vere sanctæ, gloria plenæ, semper Virginis, genetricis Dei, Sanctæ Mariæ, et sancti Joannis Præcursoris, Baptistæ et Martyris, et sancti Stephani Protodiaconi et protomartyris, &c. *Liturgia S. Gregorii, apud Renaudot.* vol. i. p. 33.

" Vouchsafe, O Lord, to be mindful of all the saints who have pleased thee from the beginning ; of our holy Fathers, Patriarchs, Prophets, Apostles, Evangelists, Martyrs, Confessors, and those who have published the gospel to thy Church, and of all the spirits of the just, who, having finished their course, have departed in the faith. But especially of the holy and glorious ever Virgin, mother of God, and of holy John the forerunner, Baptist and Martyr, and Stephen the first Deacon and Protomartyr," &c.

If Patriarchs, Prophets, Apostles, and Martyrs, never enter Purgatory, how will the Papist account for this prayer in their behalf ?

To these examples might be added numberless others from the thirty-seven Liturgies published by Renaudotius, in all of which prayer is not only made for the saints in general, but likewise for the Apostles and the blessed Virgin herself, who are believed by every Romanist to be already in heaven.

See further illustrations in Archbishop Usher's " Answer to a Jesuit," p. 170. Camb. 1835.

Note FF, p. 251.

Quid est, quod ait, " In requiem tuam," nisi secundum illud intelligas, quod ait dominus Jesus : " Venite, benedicti Patris mei, hereditate possidete paratum vobis regnum a constitutione mundi ?" Tanquam enim possessionem hereditariam recipimus ea, quæ promissa sunt nobis. Qui autem bonum certamen certavit, et cursum consummavit, ipsi dicitur, " Convertere in requiem tuam." *Ambrose de Obitu Theodos.* sec. 28, 29, col. 1205, 1206, E. A.

Note GG, p. 252.

Non videtur otium, si pro his intercedimus, qui jam requie perfuuntur, ut eorum requies augeatur. *Ivo Cartonensis*, part ii. Epist. 174, p. 73. Paris, 1647.

Note HH, p. 252.

Plerique reputent non indignum, sanctorum gloriam usque ad iudicium augmentari ; et ideo Ecclesiam interim sane augmentum glorificationis eorum optare. *Innoc. III. Ep. ad Archiep. Lugd.* tom. i. p. 673. Ed. Baluz.

Note II, p. 253.

“Ὅτι δὲ καὶ τῶν δικαίων αἱ προσευχαί, κατὰ τὸν τῆδε βίον, μήτιγε μετὰ θάνατον, εἰς τοὺς ἀξίους ἱερῶν εὐχῶν ἐνεργοῦσι μόνον, αἱ τῶν λογίων ἡμᾶς ἐκδιδάσκουσιν ἀληθεῖς παραδόσεις. *Dionys. Eccles. Hierarch. cap. vii. sec. 6, p. 412. Antw. 1634.*

“The true lessons of Scripture teach us, that the prayers of the just in this life, not to say after death, avail *only for those who are worthy of holy supplications.*”

Note KK, p. 254.

Τίτι τῷ λόγῳ μετὰ θάνατον ὀνομάζετε, φησί, ὀνόματα τεθνεώτων ; εὐχεται γάρ, φησὶν, ὁ ζῶν, ἡ οἰκονομίαν ἐποίησε, τί ὠφελήσεται ὁ τεθνεώς ; εἰ δὲ ὅλως εὐχὴ τῶν ἐνταῦθα τοὺς ἐκεῖσε ὥνησεν, ἄρα γοῦν μηδεὶς εὐσεβείῳ, μηδὲ ἀγαθοποιεῖῳ, ἀλλὰ κτησάσθω φίλους τινάς, δι’ οὗ βούλεται τρόπον, ἥτοι χρήμασι πείσας, ἥτοι φίλους ἀξιώσας ἐν τῇ τελευτῇ, καὶ εὐχέσθωσαν περὶ αὐτοῦ, ἵνα μή τι ἐκεῖ πάθῃ, μηδὲ τὰ ὑπ’ αὐτοῦ γενόμενα τῶν ἀνηκέστων ἀμαρτημάτων ἐκζητηθῇ. *Eriphan. adv. Hæres. lib. iii. p. i. Hæc. lxxv. c. 3, tom. i. p. 907, A. Colon. 1682.*

“For what reason is it, he asks, that after death ye mention the names of the dead ? For although, says he, the living may pray, and perform service, what will the dead be profited thereby ? If indeed the prayer of those in this world essentially benefit those departed hence, then let no one be religious and do good, but let him rather procure friends, in whatsoever manner he pleases, either bribing them with money, or proving who are really his friends at the time of death ; and let them pray for him, that he may suffer nothing in the other world, and that the irremediable sins done by him may not be visited with punishment.”

Note LL, p. 255.

Ἐπειτα δὲ περὶ τοῦ ὀνόματα λέγειν τῶν τελευτήσαντων, τί ἂν εἴη τούτου προυργιαίτερον ; τί τούτου καιριώτερον, καὶ θαυμασιώτερον, πιστεύειν μὲν τοὺς παρόντας, ὅτι οἱ ἀπελθόντες ζῶσι, καὶ ἐν ἀνυπαρξίᾳ οὐκ εἰσιν, ἀλλὰ εἰσὶ, καὶ ζῶσι παρὰ τῷ δεσπότῃ ; καὶ ὅπως ἂν τὸ σεμνότατον κήρυγμα διηγῆσταιτο, ὥς ἐλπὶς ἐστὶν ὑπὲρ ἀδελφῶν εὐχομένοις, ὥς ἐν ἀποδημίᾳ τυγχανόντων ; ὠφελεῖ δὲ καὶ ἡ ὑπὲρ αὐτῶν γινομένη εὐχὴ, εἰ καὶ τὰ ὅλα τῶν αἰτιαμάτων μὴ ἀπόκητοι·

ἀλλ' οὖν γε διὰ τὸ πολλάκις ἐν κόσμῳ ἡμᾶς ὄντας σφάλλεσθαι ἀκουσίως τε καὶ ἐκουσίως, ἵνα τὸ ἐντελέστερον σημαυθῇ. καὶ γὰρ δικαίων ποιούμεθα τὴν μνήμην, καὶ ὑπὲρ ἀμαρτωλῶν· ὑπὲρ μὲν ἀμαρτωλῶν, ὑπὲρ ἐλέους Θεοῦ δεόμενοι, ὑπὲρ δὲ δικαίων καὶ πατέρων καὶ Πατριάρχων, Προφητῶν καὶ Ἀποστόλων, καὶ Εὐαγγελιστῶν, καὶ Μαρτύρων, καὶ Ὁμολογητῶν, Ἐπισκόπων τε, καὶ Ἀναχωρητῶν, καὶ παντὸς τοῦ τάγματος, ἵνα τὸν Κύριον Ἰησοῦν Χριστὸν ἀφορίσωμεν ἀπὸ τῆς τῶν ἀνθρώπων τάξεως, διὰ τῆς πρὸς αὐτὸν τιμῆς, καὶ σέβους αὐτῷ ἀποδῶμεν, ἐν ἐννοίᾳ ὄντες, ὅτι οὐκ ἔστιν ἐξισούμενος ὁ Κύριος τινὶ τῶν ἀνθρώπων, ἃν τε μύρια καὶ ἐπέκεινα ἐν δικαιοσύνῃ ὑπάρχῃ ἕκαστον ἀνθρώπων. *Eriphan. adv. Hæres. lib. iii. pt. i. Hæc. lxxv. sec. 7, tom. i. p. 911, A. Colonix, 1682.*

"And then with respect to reciting the names of the dead, what can be more beneficial than this custom? What can be more proper, what more admirable than that survivors should believe that those who have departed still live, and are not in a state of annihilation, but that they exist *and live with the Lord*; and that the most emphatic preaching should declare that there is hope for those who pray for their brethren, *as for travellers proceeding on a journey*? And, indeed, the prayer made in their behalf is profitable, though it may not obliterate the whole of their offences; at least, inasmuch as while we are in the world we frequently sin both voluntarily and involuntarily, that what is more perfect may be made manifest. For we make mention both of the just, and in behalf of sinners:—for sinners, imploring God's mercy; and for the righteous, both Fathers and Patriarchs, Prophets, and Apostles, and Evangelists, and Martyrs, and Confessors, and Bishops, and Anchorites, and all Orders whatsoever, that we may distinguish the Lord Jesus Christ from every condition of men, by the honor due to him; and that we may *worship him* in the conviction that he is not to be compared with any human being, though he were ten thousandfold beyond the rest of mankind in righteousness."

Note MM, p. 257.

Αἱ γενεαὶ πᾶσαι ἀπὸ Ἀδὰμ ἕως τῆσδε ἡμέρας παρῆλθον, ἀλλ' οἱ ἐν ἀγάπῃ τελειωθέντες κατὰ τὴν τοῦ Χριστοῦ χάριν, ἔχουσιν χώραν εὐσεβῶν· οὗ φανερωθήσονται ἐν τῇ ἐπισκοπῇ τῆς βασιλείας τοῦ Χριστοῦ. Γέγραπται γάρ· Εἰσελθε εἰς τὰ ταμεῖα μικρὸν ὄσον, ἕως

οὐ παρέλθῃ ἡ ὀργὴ καὶ θυμὸς μου. Καὶ μνησθήσομαι ἡμέρας ἀγαθῆς, καὶ ἀναστήσω ὑμᾶς ἐκ τῶν σκητῶν ὑμῶν. *Clement. ad Cor.* 1 Ep. p. 176, c. 50. Cotelier. vol. i. Amstel. 1724.

Note NN, p. 257.

Οἱ μὲν γὰρ ζῶντες τοῦτο γοῦν ἐπίστανται, ὅτι τεθνήξονται· οἱ δὲ νεκροὶ, οὐδ' ὅτι οὖν γινώσκουσιν, ἀμοιβαί δὲ οὐδενὸς προκεῖνται μετὰ τὸ ἀποπληρῶσαι τὸ χρεών. *Greg. Thaum. Metaphr. in Eccles.* ix. 5, p. 91, C. Paris, 1622.

Note OO, p. 257.

Contestarer assiduè, et publicè prædicarem, fratres nostros non esse lugendos accersitione Dominica de seculo liberatos, cum sciamus non eos amitti,¹ sed præmitti; recedentes præcedere, ut proficiscentes, ut navigantes solent; desiderari eos debere, non plangi: nec accipiendas esse hic atras vestes, quando illi ibi indumenta alba jam sumserint. *Cyprian. de Mortalitate*, p. 163. Oxon. 1682.

Note PP, p. 257.

Obscurè licet docemur per hanc sententiam novum dogma, quod latitat: dum in præsentī sæculo sumus, sive orationibus, sive consiliis invicem posse nos coadjuvari; cum autem ante tribunal Christi venerimus, non Job, non Daniel, nec Noe rogare posse pro quoquam, sed unumquemque portare onus suum. *Hieron. lib. iii. Comment. in Galat. cap. 6, tom. iv. col. 311.* Paris, 1706.

Note QQ, p. 258.

Religiosorum omnium corpora, qui divina vocatione ab hac vita recedunt, cum psalmis tantummodo, psallentium vocibus debere ad sepulcra deferri. Nam funebre carmen quod vulgo defunctis cantari solet, vel pectoribus se proximos aut familias cædere, omnino prohibemus. Sufficiat autem quod in spe resurrectionis, Christianorum corporibus famulatus divinatorum impenditur cantorum. Prohibet enim nos apostolus lugere defunctos. *Concil. Toletan. iii. ch. 22, A.D. 589, apud Labbe, tom. v. col. 1014.* Paris, 1671.

¹ It is observable that the *paronomasiæ* in the original cannot be preserved in the translation.

CHAPTER VII.

PRAYER FOR THE DEAD FURTHER EXAMINED.

"How forcible are right words! But what doth your arguing reprove?"—JOB vi. 25.

By way of supplementary argument, and as a practical illustration of the advantage of Praying for the Dead, it is urged that the Funeral Service of the Romish Church, when compared with that which is used in the English Church by their "mistaken Protestant brethren," is "highly consoling to humanity," teaching the mourners that "death itself cannot break that happy *communion of saints*, which exists among the members of their Church, insomuch that they can often render greater service to their friends after their death, in praying, and *giving alms for them*, than they can in any other way during their life time."¹ The Service of the Church of England is, on the other hand, said to be "a cold and disconsolate ceremony, in which the survivors cannot otherwise shew their regard for their departed friends than by costly

¹ Dr. Milner, pp. 374—381. Dr. Wiseman, vol. ii. p. 67, 68.

pomp and feathered pageantry." Hence it is maintained, that if the survivors of departed friends will but supply the means, in the form of "alms," for their deliverance from Purgatory, the priesthood can "more effectually help them in the other world than by any temporary benefits that might be conferred in this."

With respect to this assertion, which rests entirely and solely upon the authority of those who make it, enough has been said in the course of the present inquiry, to prove that it is utterly void of any solid foundation; and that it is, by consequence, calculated to engender hopes which can never be realized. The Funeral Service of the English Church ventures not, indeed, beyond the limit prescribed by Scripture, but its consolations are solid in proportion to their certainty. It encourages all the charitable hopes which God has authorized, but deludes not with the phantasies or falsehoods of earthly invention. It thrusts none into the gates of hell—it forces none into the portals of heaven. Its charity hopeth all things; but its wisdom, ere it imposes articles of faith, first "proves all things," and then "holds fast only that which is good."

To assert that man can "more effectually help the dead" than the living; or that he can even help them at all, after they have once passed the boundary line of their trial upon earth, seems to be a direct violation of the authority of Holy writ. Not only is it impossible to render any assistance

to the saints departed, but the Scriptures seem to indicate, and we have reason to think, that they are perfectly unconscious of any thing that is done upon earth. "The dead know not any thing, neither have they any more a reward ; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion for ever in any thing that is done under the sun."¹ Job, speaking of one dead, observes, " His sons come to honor, and he knoweth it not ; and they are brought low, and he perceiveth it not of them."² Elijah, previous to his rapture into heaven, begged Elisha "to ask what he should do for him, *before* he was taken away from him."³ Of good king Josiah it was said, " Thou shalt be gathered to thy grave in peace ; neither shalt thine eye see the evil I will bring upon this place."⁴ Moreover, as the Scripture affirms that God only knows the hearts of men, therefore " to him alone must all flesh come."⁵

In accordance with these texts, Augustine is of opinion that the dead know nothing whatever of our proceedings upon earth. " If," says he, " the souls of the dead were interested in the affairs of the living, and really conversed with us, when we see them in our dreams, my affectionate mother, not to mention others, would not leave me for a

¹ Eccles. ix. 5, 6.

² Job xiv. 21. Isa. lxiii. 16.

³ 2 Kings ii. 9.

⁴ 2 Kings xxii. 20.

⁵ Psalm lxxv. 2. Jer. xvii. 9, 10.

single night ; even as, during life, she traversed sea and land to live with me. And if our parents be not with us, what other mortals shall be cognizant of what we do, and what we suffer ? The spirits of the dead, therefore, are removed beyond the power of seeing what is done by men, or what befalls them in this life.”¹

Now, if the dead are utterly unconscious of what is passing in the world which they have left ; and if the man of God could not benefit his successor, after his separation from him, it is surely a reasonable inference that the living are equally unable to serve the departed. Such, indeed, is indisputably the case. The die is cast on this side of Jordan ; and, when we have once passed the valley of the shadow of death, the means of averting ill, or procuring good, are past and gone for ever. “ The soul of man, passing out of the body, goeth straightways either to heaven or to hell ; whereof the one needeth no prayer, the other is without redemption.”²

Is there, then, no communion between the saints on earth and those who have quitted their earthly tabernacle ? There is : and at every recital of the Apostles' Creed we profess our belief in it. In what, then, does this communion consist ; and by what invisible links is the chain connected ? The saints in heaven and the saints on earth form one mystical body, of which Christ is the head.³ We are said to

¹ See Note A, p. 307. ² Homily concerning Prayer, part iii.

³ Col. i. 18 ; ii. 19. Eph. i. 22, 23 ; iii. 15 ; iv. 15, 16.

be fellow-citizens with the saints, and to form part of one and the same spiritual household.¹ We participate in one God, in one Christ, in one baptism; and we are all sanctified by one Holy Ghost. As the foundation of this communion is spiritual, so it is not to be dissolved by death. Forming part, then, of the same society with the saints departed, we are bound to honor them, to imitate their virtues, to praise God for their examples. Hence we pray that we, with all those "who have departed in the true faith of God's holy name, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory." We form but one body, though we differ in the state of our condition, and in the degree of our happiness. They are in the church triumphant, we in the church militant. They have "passed the waves of this troublesome world," we have yet to pass them. Of the nature and extent of the interest which the deceased are permitted to take in the welfare of surviving friends; and of any other tie, save those of honor, love, and imitation, by which we are bound to *them*, the Scriptures are altogether silent. Neither in the sacred writings nor in the Fathers, is there any warrant for the belief that our communion with them involves any satisfaction² made in our behalf; so that the very idea must be rejected as a presumptuous and perverse

¹ Eph. ii. 19, 22.

² Eph. iv. 15, &c. 1 John i. 3. Rom. xii. 4, 5.

addition to the revealed word.¹ St. Paul, indeed, speaks of partaking with the saints in the heavenly inheritance, but not one word does he utter respecting any participation in satisfactions.² To satisfy for another is not merely the work of christian love, but that of a mediator. True it is, that the ancients sometimes went so far as to say, that the departed saints sympathized, and prayed for the church below;³ but not even Thomas Aquinas, in his exposition of the Creed, nor any of its more ancient expositors, ever asserted with Bellarmine, “that the church on earth not only communicates its advantages to all its members, but offers prayers for the church in Purgatory; and that the church in heaven communicates the benefits of its prayers and merits to the church on earth.”⁴ If, indeed, the saints did rejoice with them that rejoice in this world, it is not unreasonable to suppose that they would also, in sympathy, weep with them that weep. Such grief, however, would be directly contrary to the assurance, that in that place sorrow and sighing shall be no more. And although the church on earth is called “a house of prayer,” there is no scriptural text wherein the church in heaven is so denominated. The prayers offered by the angel upon the golden altar, mentioned in the Revelations,⁵ were not the prayers of the saints in heaven;

¹ Rev. xxii. 18.

² Col. i. 12.

³ See 1 Cor. xiii. 8. Eph. vi. 18. Rev. vi. 10; viii. 3.

⁴ See Note B, p. 307.

⁵ Rev. viii. 3.

for they themselves were before the face of the Almighty, and needed not the offering: but they were the prayers of the saints upon earth. In heaven, praise, thanksgiving, and glory, are ascribed to God; and adoration and blessing are given unto the Lamb; but of prayer we hear nothing. Christ himself never prays; he only presents the prayers of the saints who are on earth.¹

The "Communion of Saints," therefore, consists in a membership of the same mystical body; in the participation, enjoyment, and sanctification of the same blessed Spirit; in having one God, one Christ, one baptism. It is a communion of love, of imitation, of hope, of the expectation of perfect bliss, when the body and soul shall be reunited in glory. But for any interchange of mutual good offices

¹ Rev. v. 13; viii. 3. When it is said (Rom. viii. 26) that "the Spirit maketh intercession for us," the meaning is, that he assists, directs, and strengthens our minds, so that our prayers may prove fervent and effectual at the throne of God. And when Christ is said "to intercede" (ver. 34), or to be our "advocate," it is indicated that he became so by presenting his obedience and sufferings, by negotiating, as our merciful friend and agent, all the affairs of our salvation. For the original word (*ἐντυγχάνω*) properly signifies *to meet*, and secondly *to advocate a cause*. See Rom. viii. 26, 34; xi. 2. Heb. vii. 25. Acts xxv. 24. It may be remarked, that "*intercession*," in the sense of *supplication*, does not appear from the Scriptures to have formed any part of the priest's duty under the Levitical law. The only authority which we possess for the fact of the priests interceding, in the sense of making *supplications*, is Philo, who, when enumerating their duties, says, "The High Priest, agreeably to the laws, makes daily *supplications* and sacrifices." *Philo. Legat. ad Caium*, ii. 77, p. 591. Edit. Mangey. See *Outram on Sacrif.* Dissert. ii. c. 7. See Note C, p. 307.

between the living and the dead, arising from this community of similar privileges and blessings, and from a fellowship in the same christian graces and heavenly promises, man has no authority, beyond his own anxious hopes, and no proof, beyond his own ardent desires.

To return, however, to the “great consolation”¹ which is derived by members of the Romish communion from the belief that they “can render greater service to their friends after their death, in praying and *giving alms* for them, than they can in any other way during their lifetime.” Such are the words of one of their prelates, who wrote a book, which appeared in his own eyes so powerful, so convincing, so conclusive, that it was to be “the End of Religious Controversy” between the two Churches of England and Rome.

But when, and where, and to whom, is this “great consolation” imparted? Is it at the grave? Can there be any consolation to the widow and the orphan, the relative and the friend, in the idea that the soul of the departed, at the very moment that they are committing his body to the tomb, is suffering excruciating tortures, which are not inferior to those of hell, except in duration? The consolation, surely, can only be enjoyed by one party at the dark vault,—and that is the Priesthood. And then it will only be enjoyed upon a graduated

¹ Dr. Milner, pp. 374, 381. Dr. Wiseman, vol. ii. p. 67.

scale, according to the per-centage put upon the property of the deceased for the performance of public and private masses. If the individual desiring these services were rich, he may have endeavoured to secure twelve thousand masses;¹ but if he were poor, the "great consolation" must necessarily be diminished, and the unfortunate soul be deprived of the special, and consigned to the masses for general purposes.²

¹ A certain rich proprietor at Alicant having died, left sufficient money to the Church for the purchase of twelve thousand masses for his soul; but after a few of them had been said, the masses were discontinued. A lawsuit was in consequence instituted by the heir, for the recovery of the sum left for the masses. The defence, however, was, that upon application being made to the Pope to be relieved from saying so great a number, he had granted a dispensation, at the same time declaring that twelve were as efficacious and beneficial to the soul of the deceased as twelve thousand. *Inglis's Spain in 1820*, vol. ii. p. 307.

Although this decision was directly against the Constitution of John Peckham, Archbishop of Canterbury, A.D. 1281, (see above, Note H, p. 18,) there is no difficulty in agreeing with his Holiness, that twelve masses are as effective as twelve thousand, or one as twelve, or even none as one.

Cardinal Albernotius was so infatuated with the power of the mass, that to secure a deliverance, at any rate, from Purgatory, he ordered by his last Will that fifty thousand be said for his soul. Is it possible that he could have valued these masses more than the atonement of Christ? *Apud Genes. Sepulvedam in Vita Egidii Albernotii Cardinal.*

² Dr. Challoner, in his republication of the Rev. John Gother's "Papist Misrepresented and Represented," (London, Keating and Brown, 1832, p. 53, Article "Purgatory,") for the words, "The charitable works performed upon their death-bed, and the alms disposed in their last will, are very available afterwards, in

Withdrawing, however, a little from the tomb, it may be as well to contrast the degrees of consolation which are likely to be experienced by the Romanist and the Protestant respectively *in the article of death*. Taking for granted that the lives of the two have been equally exemplary, what are the natural effects and consequences of their different Creeds? The one believes that his soul must go to Purgatory, and there endure for unnumbered years the "most atrocious sufferings" which the mind can conceive. It is true that Christ has died: but if he has not rescued the soul from *all* its penal liabilities, the dying man can experience but little indeed of the consolations of religion. He sees his God only through a flame. If he looks up to Christ as his Mediator, it can only be with the sickening thought, that he, whom he calls his Redeemer, left his redemption imperfect; and the comfort which the Bible holds out to the faithful

order to their *speedier release*;" has substituted "As also by the alms and masses offered up to God for their souls. And as for such as have no relations or friends to pray for them, or to give alms, or procure masses for their relief, they are not neglected by the Church, which makes a *general commemoration* of all the faithful departed in every mass, and in every one of the canonical hours of the divine office."

From this it is evident, as is stated above, that if any man, or his friends, have money, it must be paid to the priests, in order to secure the efficacy of special masses, for a speedier delivery from Purgatory; but if not, the soul of him to whom God, in his wisdom, has not given wealth, is supposed to endure what Romish uncharitableness may please to inflict.

follower of Christ is imparted to him in scanty measure. His heart is closed against the enlivening assurances that "the blood of Jesus Christ cleanseth from all sin;" that "He is able to save them to the uttermost that come unto God by Him;" that "there is no condemnation to them who are in Christ Jesus;" and that those who are "absent from the body, are present with the Lord." Instead of reaping the rich foretaste of the presence of God and of the Lamb, his heart is burdened with the weight and horror of his approaching torture. How can he *desire*, with the Apostle, "to depart," since he is not "to be with Christ?" Gloom and melancholy must necessarily be the inmates of his breast: and the only hope, unscriptural though it be, is centred in the idea that his fellow-men by their pence and their prayers may rescue him, he knows not when, from the scorching fires to which he is consigned by his fallen, but awfully responsible, church. Under the impression of these gloomy forebodings, his faith is of course weak, his hope dim, his love chilled; and nought but keen wretchedness and dismal doubt enshroud his melancholy passage to the tomb. Alas! what heart, enlightened by the Spirit of God, does not shudder at the dreadful state of despondency in which a soul, harassed by such a prospect, must be involved! Whatever "consolation" there may be to the survivors, there surely can be none to the doleful and dying saint!

Turn we now to the death-bed of him, who has been fully and faithfully instructed in the truths of God's word: who has there been taught to love the "Father of mercy, and the God of all comfort:" who has done good to all out of pure and unfeigned love to his Maker: who has cast off all vain confidence in his own works and deservings; and is encouraged by the promises of the gospel to rest his hopes of eternal salvation on the perfect and all-sufficient sacrifice of Christ alone. Such an one will be found to be "joyful through hope, rooted in charity," and rich in the full assurance of faith; and his dying bed to be the blest "ante-chamber of heaven, and the very suburbs of the New Jerusalem. When the silver cords of life are loosing apace; when the last pins of his earthly tabernacle are taken out; when the lips of the expiring saint turn pale, and the blush forsakes his cheek, and what little of breath he draws returns cold; when his lips begin to quiver; when his pulse forgets to beat; when the crimson current in his veins begins to stagnate, and the hovering soul is just on the wing for glory: fast as the world darkens on his sight; fast as the mortal part of his composition subsides, and falls off from the dis-imprisoned spirit; he brightens into the perfect image of God, and kindles into more than an angel of light. Jehovah visits him with his smiles of love. Jesus beckons him to the regions of eternal day. The blessed Spirit of God wafts him with a gentle

gale o'er the stream of death: while the angelic potentates deem it an honor to convoy the precious freight, and to usher the ransomed soul into the regions of eternal bliss."

With this faith, with this hope, with these feelings, God and Christ will be more and more endeared to the heart; the desire of heaven will be more deeply rooted in the affections; and, whenever the holy man is summoned to leave this transient scene, instead of being overwhelmed with shuddering horror on the very threshold of eternity, his joyous and eager soul will hail the glories of the kingdom of heaven, and say, "Come, Lord Jesus, come quickly!"

From the comparison which has been instituted between the two solemn services for the dead, and the feelings which may be supposed to influence a dying member of either communion, it will be easy to appreciate the degree of consolation enjoyed by the Romanist and the Protestant respectively, and the fallacy of those hopes which the former derives from the prayers and satisfactions of his surviving kindred. "Whoso boasteth himself of a *false* gift, is like the clouds and wind without rain."¹

The objection here presents itself, that the Protestant, in denouncing the practice of Praying for the Dead, forgets that it is sanctioned and encouraged by two petitions in the first Reformed

¹ Prov. xxv. 14.

Liturgy of Edward the Sixth; by expressions in the Common-Prayer Book still in use in the Anglican Church; and by the examples of pious Protestants of his own communion. It may be proper to examine these allegations at large.

In the Communion Service of the Liturgy set forth in A.D. 1549, the prayer for "the whole state of Christ's Church" contained the following words:—"We commend unto thy mercy, O Lord, all other thy servants which are departed hence from us with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech thee, thy mercy and everlasting peace; and that at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand."¹ Again, in the Burial Service; "Grant unto this thy servant, that the sins which he committed in this world be not imputed unto him; but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible."²

"The Prayer for the Church Militant," in the

¹ The Two Liturgies of King Edward the Sixth compared, p. 296. Oxford, 1838.

² Ibid. p. 382.

Communion Service of the Book of Common-Prayer, now used in the Church of England, has the following clause: "We also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that, with them, we may be partakers of thy heavenly kingdom." To a like effect is the petition in the Burial Service: "Beseeching thee shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory."

With reference to the examples of learned and pious Protestants, it is well known that the Rev. Herbert Thorndike, a prebendary of Westminster, who departed this life A.D. 1672, wrote an inscription for his tomb, wherein he desires the reader "to pray that he may have rest, and a happy resurrection."¹ In like manner, Dr. Barrow, Bishop of St. Asaph, and uncle of the learned Dr. Isaac Barrow, who was Master of Trinity College, Cambridge,² in the epitaph which he appointed to be placed upon his tomb, requests the faithful "to pray for their fellow servant, that he may find mercy in the day of the Lord."³ And, lastly, the learned Dr. Johnson has left

¹ See Note D, p. 308.

² The Bishop of St. Asaph died A.D. 1680. The Master of Trinity College died A.D. 1677.

³ See Note E, p. 308.

several prayers, which he is said to have frequently used for the souls of his departed wife and parents. Among them is the following: "O Lord, so far as it may be lawful for me, I commend to thy fatherly goodness my father, my brother, my wife, my mother. I beseech thee to look mercifully upon them, and grant them whatever may most promote their present and eternal joy."¹

Now, in the quotations from the Liturgy of King Edward VI. there is not the slightest allusion to temporary fire for the purgation of venial sins between death and the resurrection. The petition from the Prayer for "the whole state of Christ's Church" is divided into two parts; whereof the former prays for those "who are departed hence from us with the sign of faith, *and now do rest in the sleep of peace;*" and the latter for the *living members* of Christ's mystical body; thereby clearly indicating a distinction between the members of Christ on earth, and those who "rest in the sleep of peace." Surely these last cannot be in the agonizing pains of Purgatory; and even if it be contended that the words "mystical body," include the dead as well as the living, still there is no allusion to deliverance from tortures preceding the resurrection; but simply a petition for their eventual exaltation to God's right hand. To the living, of course, these fancied fires never come.

In the citation from the Burial Service of the

¹ Oxford English Classics, vol. ix. p. 216.

same Liturgy, the petition is, that the sins of the departed "may not be imputed unto him." Now the venial sins of the unfortunate wretch, who is doomed to Purgatory, must inevitably be imputed to him, or he would not be there incarcerated. And since for these alone he suffers, a prayer to the above effect would be nugatory in relation to them. It also further entreats that the departed may "escape the gates of hell, and the pains of *eternal darkness*." But, on the Papist's own acknowledgment, all who go to Purgatory are sure, before they enter, of escaping everlasting torments: so that it is therefore totally unnecessary to pray for deliverance from them. The prayer speaks only of *eternal* darkness, whereas Purgatory, with all its horrors, is yet but a place of *temporal* gloom, and limited wretchedness. Even if, from the mention of the "*dreadful* day of the general resurrection," the prayer could be strained into a supposed allusion to the ancient, but long exploded, opinion of the probatory fire at the end of all things, it would still be equally unconnected with the papal notion of purgatorial suffering.

With respect to the citations from our present Book of Common-Prayer, which was put forth in 1661, we pray in one, that God "may give us grace," and in the other, that he will "hasten his kingdom," in order that "we, with the departed, may be partakers of God's heavenly kingdom," and "have our perfect consummation and bliss in his eternal glory."

The prayer, however, be it especially noted, is not that we *and* those who are departed, but that “we *with* those who are departed, *may have* our perfect consummation and bliss;” that is, we *as well as* they who have preceded us, and are in the present enjoyment of that happiness to which we are looking forward. Taking it for granted that those who have died “in the faith and fear of God,” leaving behind them their “good examples,” inevitably *will be* partakers of his heavenly kingdom, and have their perfect consummation and bliss in body and soul, in eternal glory; we make our supplication that *we*, at the resurrection of the just, may be found fellow-heirs with them, and may like them be blessed. We have previously *thanked* God for those who have departed in his faith and fear; and we pray that we may have grace to do the same. We pray, in fact, for ourselves, not for the dead. If, indeed, there was no other reason for concluding that these petitions refer exclusively to the *living*, the very rubric of the Prayer in the Communion Service, by which it is limited to the “Church Militant *here in earth*,” is, in that instance at least, irrefragably conclusive.

The epitaphs of the Rev. H. Thorndike and Bishop Barrow might be dismissed at once with the observation, that it was merely *private opinion* which is responsible for the petitions placed upon their tombs; and that, as the Church had never

authoritatively prohibited Prayer for the Dead, they were at liberty to act, in that respect, as they pleased. The Church, however, had in her twenty-second Article positively condemned *Purgatory*; so that, until these divines are proved to have believed in that palpable error, and, as a necessary consequence, to have been destitute of all righteous principle, (inasmuch as they had sworn to receive those Articles as expressive of the true faith), it is only reasonable to infer, that, in their thoughts, that fearful error was in no way connected with the prayer for “rest, mercy, and a happy resurrection,” which they entreated the passers-by to offer in their behalf. The prayers themselves, however, seem merely to breathe the spirit of that hallowed petition of our Litany,—“In the hour of death, and in the day of judgment, good Lord deliver us:”—or of that in the Burial Service, when we pray, “that at the general resurrection in the last day, *we* may be found acceptable in God’s sight.” These petitions are presented, notwithstanding our belief that at death our state will be finally fixed; and can have nothing to do with Purgatory, inasmuch as they are made for *the living*, that they may, while living, be prepared for deliverance in the last great day of final retribution. Thus St. Paul desired that Onesiphorus might “find mercy of the Lord *in that day*,”¹ by which emphatic term the day

¹ 2 Tim. i. 18.

of judgment is repeatedly designated in the New Testament. It may be added, that these prayers do not imply a doubt in the Christian's breast of the result of his petition, any more than when he prays that the word of the Lord "may run and be glorified," which, God has already declared, "shall not return unto him void;" or that "His kingdom may come," which assuredly will come in His own appointed time; or that the light of day may return, knowing at the same time that "day and night shall not cease." Nothing more, indeed, could really be signified by any Protestant than the expression of that earnest, but humble and waiting posture, in which every righteous man is desirous that his soul should ever be found.

In conclusion; the prayers of Dr. Johnson for the souls of his wife and parents can only be regarded as the warm effusions of an affectionate heart, in behalf of those whom he tenderly loved in life. He offers no defence for what he does: but in every prayer he qualifies his unscriptural practice with the guarded words,—“So far as it may be lawful for me.” It might be that he could do them no good, but he would at least try. But in whatever sense it was that he prayed for the souls of those to whom he was so warmly attached, this at least is manifest from the petition, that he most certainly did not believe in Purgatory; inasmuch as he prays, that “*when* the time should come that he must die, like her whom God had

taken from him, He would grant him *eternal happiness in his presence* :” and that he might “pass, *by a holy and happy death*, into the joy which God had prepared for them that love him.”¹ He looked for happiness *immediately after death* : and of any intermediate torture, between death and the resurrection, he had not the slightest notion ; so that his testimony, if adduced in behalf of this Romish error, is both irrelevant and vain.

Some² have thought that the petition in the Litany, “Remember not, Lord, our offences, *nor the offences of our forefathers*,” might possibly refer to the *dead* : but if the sentence be closely examined, it will rather appear that the offences of our forefathers are so deprecated, that the penal consequences of their transgressions may not be visited upon us, their children, “unto the third and fourth generation.” The petition, therefore, is for ourselves, and not for our forefathers. So far, then, as this Liturgy is concerned, nothing is in any way to be gained in favor of Purgatory.

Admitting, however, for the sake of argument only, that some of the petitions we have been considering exhibit allusions to the baneful doctrine, it was hardly to be expected that the mental vision of the Church, while under its reform, and just emerging from the thick darkness of Popery, should be so clear, as fully to detect the extent of the cor-

¹ Oxford edition of the English Classics, vol. ix. p. 210.

² Collier's Ecclesiastical History, vol. ii. p. 259. London, 1714.

ruptions which lay imbedded in the principles and practices of the Romish Church. It would be unreasonable to look for a strict and exact expression of christian doctrine, while her views of perfection were yet ripening, or for an entire correction of all abuses in a moment. The blindness of error had fallen so deeply upon their eyes, that it required cautious, yet determined, resolution to remove the film, that the cure, though gradual, might be at length complete. Thus the progress of light will be seen to have advanced from strength to strength, until those holy men who had laid the axe to the root of the purgatorian tree,—that “fond thing vainly invented, and grounded upon no warranty of Scripture,”—at length evinced the pious determination of dispelling the “dream, that the souls of the dead are anything at all holpen by our prayers.”

The first act of purification is observable in the “Formularies of Faith, put forth by authority during the reign of Henry VIII.” Both the “Articles about Religion, A.D. 1536,”¹ and the “Institution of a Christian Man, A.D. 1537,”² represent Prayer for the Dead as “a good and charitable deed;” and recommend “the giving of alms to others to pray for them, *whereby they may be relieved and holpen of some part of their pain.*” At the same time there is a declaration of the “necessity

¹ Edit. Oxford, 1825, pp. 16, 17.

² Ibid. p. 210.

*of putting away those abuses which, under the name of Purgatory, have been advanced, so as to make men believe that, through the Bishop of Rome's pardon, souls might clearly be delivered out of Purgatory, and all the pains of it ; or that Masses said at *scala cœli*, or elsewhere, in any place, or before any image, might likewise deliver them from all their pain, and send them straight to heaven."*

A further correction was introduced into "A necessary Doctrine and Erudition for any Christian Man, A.D. 1543,"¹ also included in the Formularies before mentioned. Herein it is still maintained to be "a good and charitable deed to pray for souls departed, *trusting that it doth profit and avail them.*" and that, "though the intent of the masses and suffrages be more for one than another, yet they are to be done also for the universal congregation of christian people, quick and dead." It will be remarked, however, that there is an omission of the sentence, "*that they may be relieved, and holpen of some part of their pain :*" and that there is more energy in the declaration, that "it is much necessary that all such abuses as heretofore have been brought in by supporters and maintainers of the papacy of Rome, and their complices, concerning this matter, be clearly put away ; and that we therefore *abstain from the name of Purgatory*, and

¹ Edit. Oxford, 1825, pp. 375, 376.

no more dispute or reason thereof, under colour of which have been advanced many fond and great abuses.”¹

The next advance is to the first Liturgy of Edward VI., A.D. 1549, which contains the passages already noticed: and in the second Liturgy of Edward VI., A.D. 1552, which was revised only three years after the former, those portions, referring to Prayer for the Dead, *are omitted altogether*.

A similarly cautious and gradual change to that exhibited in the above works will likewise be found in the successive “Bidding Prayers,” which were used between the years 1509 and 1559.²

Proceeding onwards to the Articles of Religion, as agreed upon in Convocation (A.D. 1562), the twenty-second is wholly condemnatory of *Purgatory*; at the same time, leaving Prayer for the Dead altogether unnoticed.

Lastly, in the Second Book of the Homilies, published in 1563, the people are exhorted “not to dream either of *Purgatory*, or of *Prayer for the souls of them that are dead*; but earnestly and diligently to pray for them which are expressly commanded in Holy Scripture, namely, for the saints of *this world*, otherwise called the faithful; for *all men living*.”³

In the gradual expulsion of these errors from the

¹ Edit. Oxford, 1835, p. 376.

² See Note F, p. 308.

³ Homily xix. part 3.

Reformed Church, it is impossible not to admire the judicious forbearance exercised by the holy Reformers, with reference to the abuses and corruptions, which were then so awfully prevalent in the church of God. With respect to the motives by which they were actuated in their sweeping condemnation of Purgatory, in the twenty-second Article of the Church, while they long continued to withhold their public disapprobation of Prayer for the Dead, it is obvious to remark, that the doctrine of Purgatory was an invention of the darkest ages, attended with the saddest consequences, inculcated for the basest purposes, and therefore demanding a prompt and positive excision. On the other hand, Prayer for the Dead had been a most ancient practice in the christian church; though used, as already shewn, for purposes widely different from those for which it is wickedly employed by the church of Rome. As offered in the primitive church, “for the rest, peace, and consummation of the bliss” of the departed, it was of itself comparatively innocent: but the Romanist, having engrafted thereon his diabolical Purgatory, it was imperatively necessary, in order to the effectual extirpation of the one, to discourage the other; and the more so, because there is no scriptural authority whatever for its countenance and support.

It may be observed, by way of illustration, that Prayer for the Dead and Lay Baptism appear to have been similarly discountenanced, though never

openly and authoritatively condemned by the Church.¹ The reason for this may lie in the necessity of doing as little violence as possible to the predisposed feelings of the people during the progress of the Reformation. The charities and the religious sympathies of the multitude, who had for centuries been taught to believe that the soul of a fellow-sinner could be delivered from fiery suffering by their prayers, could not be rashly and peremptorily wounded. They had in like manner been instructed that without Baptism² salvation was altogether hopeless; and they would not readily be induced to forego an eternal boon, in the newly acquired belief that it could not be communicated by unconsecrated hands. Against these impressions, deeply engraven in the minds and affections of the multitude, the Reformers, with that high wisdom, that

¹ It was solely upon this ground that, on the 12th December, 1838, the learned judge, the Right Honorable Sir Herbert Jenner Fust, gave his decision in the Arches Court in favor of Mrs. Woolfrey, who had inscribed upon the tombstone of her departed husband, in the churchyard of Carisbrooke, Isle of Wight, the following words:—"Pray for the soul of Joseph Woolfrey. It is a holy and wholesome thought to pray for the dead.—2 Macc. xii. 46." The Court decided that the church of England held that no necessary connexion whatever existed between the doctrine of Purgatory and the practice of Praying for the Dead. Hence we may infer that, had such a union been recognised, the defendant, upon the authority of the twenty-second Article of the Church, would have been convicted. See the case of "*Brecks v. Woolfrey*," fully given in Curteis's Ecclesiastical Reports, vol. i. p. 880.

² See Note G, p. 309.

extreme moderation, that penetration of mind, for which they were so triumphantly conspicuous, abstained from issuing a hasty, a public, an authoritative condemnation; and discountenanced them only by omitting Prayer for the Dead in the Liturgical Services, and by naming in the Rubrics, "*Priest*," "*Pastor*," "*Curate*," or "*Lawful Minister*,"¹ as the only authorized instrument for the administration of either sacrament. If another revision of the Book of Common-Prayer were to take place, the Church could not and would not now be restrained from exercising her rightful authority, in shewing clearly the uselessness of praying for the dead at all; and the culpable irregularity, to say the least, of any unauthorized person administering a sacrament, which was ordained by Christ himself, and entrusted to the hands of those only, whom he sent forth, until the end of time, with an authority, similar to that with which he himself was commissioned by his Heavenly Father.²

¹ The Two Liturgies of King Edward VI. compared, pp. 326, 334, 337, (Oxford, 1838,) and the present office for Private Baptism.

² John xx. 21. Matt. xxviii. 18, 19. Mark xvi. 15, 16.

"Baptism was not administered among the Jews by any whomsoever, but only by men of some authority, and in Orders, and appointed thereunto. A *Bethdin*, or Consistory, or *Triumvirate*, was orderly and properly to administer it, and not every one that would take it upon him. So also was the administration of this ordinance in the New Testament by ministerial men, and men appointed and empowered for such a work. For mechanics and

It is sometimes argued by the Romanists, with reference to Prayer for the Dead, and consequently Purgatory, that the Jews who practised the former, and, as it is assumed, believed in the latter, were never condemned by our blessed Lord for the practice now repudiated, although it could scarcely have escaped his reproof, had it been an error in practice or belief. To this it may be replied, that silence is not always to be interpreted into sanction. The Pharisees believed in the transmigration of the soul from one body to another;¹ yet we never hear that our Saviour condemned it. If all things, which were not forbidden, are to be considered as approved by the Saviour, how many of the errors, which prevailed among the different sects of the Jews in the time of our Lord, would now pass current as the teaching of God! Upon this method of reasoning, there is not a doctrine, however fallacious and bad, which might not easily be defended.

Notwithstanding all the evidence which has been adduced in condemnation of the Romish practice of Praying for the Dead, the pious Christian may yet be tempted to ask, Whether the practice, when

private men to baptize wanteth the warrant and example both of Scripture and antiquity." *Lightfoot*, vol. i. p. 584. London, 1684.

"And what is more intolerable is, that in case of the want of a minister, women will undertake to be baptizers; which is a monstrous profanation of so high a service." *Archbishop Usher's Body of Divinity*, p. 419. London, 1649.

¹ Josephus. B. J. lib. ii. c. 8.

divested of its awful and delusive tendencies, would be culpable in the Protestant? As the happiness of the departed will be imperfect until the reunion of soul and body at the resurrection, is not that happiness, in accordance with the opinion of the early Christians, capable of being increased? And may not the survivor indulge his affectionate aspirations for an augmentation of the comfort and joy of the soul of the departed? May we not pray for the increased bliss of one who has been very dear to us upon earth? Are the affections to be bounded by sight, or to be limited to this sublunary state? May we not pray for the speedy fulfilment of bliss to those who have loved us, and in every way have done us good, while they sojourned here below?

In the guarded use of this practice, it appears, at first sight, not very unnatural to suppose that it may be exercised. Employed with charitable, pure, and holy affection, it might possibly convey no direct offence to Almighty God: but at the same time, there is reason to believe, on the authority of Scripture, that such prayer will be utterly useless to him who has paid the penalty of sin. Having once left this world,—its only place of probation,—no change whatever, as to its final condition or destination, will take place in the soul after death. Of the numberless exhortations to prayer for others throughout the sacred volume, not one has the slightest allusion to those, whose bodies moulder

in the dust. All, without exception, have reference to the *living*. That the living may grow in grace, and increase in happiness, we have, thank God, an abundance of precepts to assure us, and of examples to encourage us; but that the departed spirit in the intermediate state can increase in sanctification, or progress towards perfection in happiness and glory, the Scriptures contain no intimation.¹ Prayer to this end, therefore, will rather partake of the nature of "will-worship," than of christian obedience to the dictates of holy writ; and, if on that account alone, it should be avoided. If, indeed, the feeling were indulged, it would be difficult to place bounds to its exercise. Why might we not, with like feelings of charity, extend our prayers to the damned in hell, whose doom the Scripture has positively determined to be as lasting as the glory of the saints in heaven?

Warned, indeed, by those awful instances of abuse in praying for the dead, to which the practice has led in the fallen and apostate Church of Rome; and perceiving, at the same time, that it is entirely destitute of sanction, either by precept or example in the word of God, it is the wisdom, it is the duty of every sober Christian to bow to

¹ "This life is given unto men to work out their salvation with fear and trembling: but after death cometh judgment, reflecting on the life that is past, *not expecting amendment* or conversion then." *Bishop Pearson on the Creed*, art. v. p. 244. London, 1715.

his only unerring guide ; and, instead of consuming his energies and his christian sympathies upon those for whom they will not avail, to devote his brief span of existence to the avoidance of the vices, and the imitation of the virtues, of those who have preceded him in their exit from this transitory world ?

NOTES TO CHAPTER VII.

Note A, p. 279.

Si rebus viventium interessent animæ mortuorum, et ipsæ nos, quando eas videmus, alloquerentur in somnis ; ut de aliis taceam, meipsum pia mater nulla nocte desereret, quæ terra marique secuta est ut mecum viveret. Si autem parentes non intersunt, qui sunt alii mortuorum, qui noverint quid agamus quidve patiamur ? Ibi ergo sunt spiritus defunctorum, ubi non vident quæcumque aguntur aut eveniunt in ista vita hominibus. *August. de cura gerend. pro Mort.* ch. 13, sec. 16, tom. vi. col. 526, B.D.G. Paris, 1685.

Note B, p. 281.

Non solum ecclesia, quæ est in terris, communicat bona sua cum omnibus membris sibi conjunctis, sed etiam communicat suffragia ecclesiæ quæ est in Purgatorio ; et ecclesia, quæ est in cælis, communicat orationes et merita sua cum ecclesiâ quæ est in terris. *Bellarmin. in Symbol.* art. 9, p. 123.

Note C, p. 282.

Interpellat pro sanctis ; id est, interpellare facit sanctos. *August. de Anima et ejus Origine*, lib. iv. c. 9, tom. vii. col. 1193, D. Basle, 1569.

"*Maketh intercession for the saints* ; that is, causes the saints to make intercession."

Interpellat pro sanctis. Quod non sic est intelligendum, ut existimemus sanctum Spiritum Dei, qui in Trinitate incommutabilis Deus est, et cum Patre et Filio unus Deus, tamquam aliquem, qui non sit Deus, interpellare pro sanctis. Interpellare itaque sanctos facit gemitibus inenarrabilibus, inspirans eis desiderium etiam adhuc incognitæ tantæ rei, quam per patientiam expectamus. *August. Epist. cxxx. ad Probam.* c. 15, sec. 28, tom. ii. col. 394, B. Paris, 1688.

"*Maketh intercession for the saints.* This is not to be so understood as to lead us to suppose that the Holy Spirit of God, who in the Trinity is an unchangeable God, One with the Father and the Son, intercedes with the saints as one who is not God. He causes, therefore, the saints to make intercession with groanings that cannot be uttered, inspiring them with an earnest desire of that great advantage which, though yet unknown, we expect to obtain by patience."

Note D, p. 290.

Hic jacet corpus Herberti Thorndike, &c. Tu, lector, requiem ei, et beatam in Christo resurrectionem, precare.

Note E, p. 290.

Exuvie Isaaci Asaphensis Episcopi, &c. O vos transeuntes in domum Domini, in domum orationis, orate pro conservo vestro, ut inveniat misericordiam in die Domini.

Note F, p. 299.

In 1509 the *Manuale sec. usum Eboracensem* contains the following:—"Ye shall make speciall prayer for all the sowles that byde the great mercy of Almighty God *in the bytter peynes of Purgatory.*"

In 1513 special prayers were to be made for "the three estates, concerning all christian people, *i. e.* for the spirituality, the temporality, and the souls *being in the pains of Purgatory.*"

In 1534 prayer was ordered to be made "for the souls of all them that be dead, and especially for such as it shall please the preacher to name."

In 1536. "Ye shall pray for the souls that be departed, abiding *the mercy* of Almighty God, that it may please him rather, at the contemplation of our prayers, to grant them the fruition of his presence."

In 1537. "Ye shall pray for all those that are departed out of this transitory life, and *now sleepe in the sleepe of peace, and rest from their labors in quietnesse and peaceable sleepe*, faithfully, lovingly, and patiently, looking for that that they clearly shall see, when God shall be so pleased."

In 1550. "I commend unto you the souls departed this life in

the faith of Christ, that ye remember to give laudes, prayer, and thanks to Almighty God for his great goodness and mercy shewed unto them in that great need and conflict against the devill and sinne, and that gave them, at the hour of death, faith in his Sonnes death and passion, whereby they *might conquer and overcome, and get the victory.*"

In 1554, Mary's reign, prayer was again to be made for "souls departed this world, in the faythe of Christ, *abydinge the mercy of God in the paynes of Purgatory.*"

In 1559, Elizabeth's reign, the prayer was again altered to the following form: "Let us pray God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace soe to direct our lives after their good example, and that after this life we with them may be partakers of the glorious resurrection in the life everlasting."

See a Collection of the "Forms of Bidding Prayer, with Introduction and Notes." Oxford, 1840.

Note G, p. 301.

Si quis dixerit, baptismum liberum esse, hoc est, non necessarium ad salutem : *Anathema sit.* Concil. Trid. sess. vii. can. 5, p. 51. Romæ, 1564.

"Whoever shall affirm that baptism is a matter of indifference, that is, *not necessary to salvation : let him be Anathema.*"

Nihil magis necessarium videri potest, quam ut doceantur, omnibus hominibus baptismi legem a Domino præscriptam esse, ita ut, nisi per baptismi gratiam Deo renascantur, in sempiternam miseriam et interitum a parentibus, sive illi fideles sive infideles sint, procreentur.

"Nothing can be apparently more necessary, than that the faithful should be taught, that the law of baptism was ordained by the Lord for all men ; so that *unless they be regenerated by God, through the grace of baptism, they are begotten by their parents, be they believers or unbelievers, to everlasting misery and perdition.*"

Cum itaque, per Adæ peccatum, pueri ex origine noxam contraxerint, multo magis per Christum Dominum possunt gratiam et justitiam consequi, ut regnent in vitam : quod quidem sine baptismo fieri nullo modo potest.

" If, then, through the sin of Adam, children have inherited primeval guilt, much more by Christ the Lord are they enabled to obtain grace and righteousness, in order that they may reign in [eternal] life. *This indeed can in no wise be effected, except by baptism.*"

Pueris infantibus nulla alia salutis comparandæ ratio, nisi eis baptismus præbeatur. *Catechismus ad Parochos*, pp. 189, 191. Lugduni, 1579.

" *No other means of salvation is supplied to infants, except baptism be administered to them.*"

Tertius est locus pro infantibus sine baptismo abeuntibus : pro poena solius damni æterna, est limbus puerorum. *Bellarmin. de Purgat.* l. ii. cap. 6, tom. ii. p. 410, A. Colonizæ, 1628.

" There is a third place for infants who *die without baptism*. This *Limbus Puerorum* is for the eternal punishment of loss only : " that is, the loss of the presence of God.

Cum igitur infantes non sint rationis capaces, ac per hoc non imitentur peccata patrum, et tamen puniantur poena omnium gravissima, quæ est mors temporalis et æterna ; sequitur necessario ut habeant aliquod aliud peccatum, ob quod juste puniantur ; et hoc est quod *originale* vocamus.

Quare dubitari non potest, quin infantes, quibus necessarium esse baptismum ex verbo Christi et apostolica traditione monstratum est, peccatum habeant, quod secum ex utero matris adduxerint. *Bellarmin. de Amis. Gratiæ et Statu Peccati*, lib. iv. c. 7, tom. iv. p. 61, G. 62, B.

" Since, then, infants are without reason, so that they cannot imitate the sins of their fathers, and are nevertheless punished with the most severe of all punishments, that is to say, *death temporal and eternal* ; it necessarily follows that they have some other sin, for which they are justly punished : and this is what we call *original sin*. It cannot, therefore, be doubted that infants (for whom it is shewn from the word of Christ and Apostolical tradition that *Baptism is necessary*,) have sin, which they bring with them from their mother's womb."

CHAPTER VIII.

MOTIVES FOR TEACHING PURGATORY AND PRAYER FOR THE DEAD.

"And through covetousness shall they with feigned words make merchandize of you." 2 PET. ii. 3.

HAVING now clearly shewn that neither Purgatory nor Prayer for the Dead can find any support in the sacred volume, and that the two doctrines are perfectly distinct as to their origin and early application; having also noticed the extreme anxiety evinced by the Papacy to prove that the practice of the one is coexistent with the belief of the other; it is not too much to infer that a separation, at the present day, would be fatal to both: and it only remains to inquire into the motive, which actuates the Romanist in upholding the doctrines as inviolably true; and yet only true in their assumed combination. It is admitted that the practice of praying for the dead, though in a widely different sense from that in which it is employed by the Church of Rome, was long antecedent to the belief in Purgatory. The one, it may be, prevailed in the first or second century; the

other was not taught before the end of the sixth. Why, then, this anxiety for a forced and unscriptural union between them? After a patient investigation, and serious reflection, the only motive which suggests itself—and the utmost stretch of christian charity can assign no other—lies in the value of the cement which is indispensably necessary to bind them.

For prayers specially made, and for special sacrifices offered in behalf of a departed soul, a proportionate sum of money is received into the Romish treasury. If there were no purgatorial flames from which the soul is to be rescued, there would, of course, be no prayers in aid of its deliverance; and, by consequence, no remuneration for an unnecessary service. The doctrine, therefore, which teaches that the soul must endure the cleansing flames of Purgatory to burn out its stains, and that the prayers and sacrifices of the faithful alone can effect a more speedy liberation than the sufferer could otherwise procure, can never be disunited without dealing a fatal death-blow to the sordid hopes of an encroaching priesthood.

In making this charge it will necessarily be expected that no Protestant prejudice should interpose, so as to invalidate the testimony adduced in its support. It will be requisite, therefore, to bring forward the most unquestionable proof for the allegation thus deliberately advanced.

Proceeding then at once to the highest authority of the Romish Church, it will be found that in the twenty-fifth session of the Council of Trent, Bishops are enjoined "to provide, that the suffrages of living believers, that is to say, the sacrifices of masses, prayers, *alms*, and other works of piety, which have usually been performed by the faithful, for other deceased faithful persons, should be piously and devoutly performed, according to the institutions of the Church; and that whatever is due in their behalf, either from the *bequests of testators*, or from any other source, should be discharged, not as a matter of course, but diligently and accurately, by the priests and ministers of the Church, and by others who are bound to perform this office."¹

In the event, however, of these "*bequests*" and emoluments "*from other sources*," which are given in return for the services of the priests, not being regarded as sufficiently savoring of filthy lucre, it may be proper to turn to a work by which a late champion of the Romish Church has declared his willingness to be judged.² Therein it is asserted, as a portion of the Papist's belief, "that those who are in Purgatory, being the living members of Jesus Christ, are relieved by the prayers of their fellow members here on earth; and that the *charitable works performed upon their death-bed*, and the *alms*

¹ See Note A, p. 335.

² See Note AA, p. 27.

disposed of in their last will, are very available afterwards, in order to their speedier release.”¹

Surely from these “charitable works performed upon death-beds;” these “alms disposed of in last wills,” so as to be “very available afterwards in order to the speedier release” of the souls of those faithful members of Jesus Christ who have not failed in their liberality to the Church; only one conclusion can be fairly drawn respecting the union of the two tenets in question, which for centuries has been so tenaciously maintained by the Church of Rome. *The pecuniary benefit thence derived to the Priesthood, is the only rational means of accounting for the fact.* “Each looks to his own way; every one for his gain from his quarter.”² This was the moving cause, the exciting principle, which led to the introduction of the doctrine of Purgatory, and its connexion with Prayer for the Dead. And that the like special watchfulness over the “*bequests of testators*,” “*charitable works performed upon death-beds*,” and “*alms disposed of in last wills*,” has ever been exercised by the Romish Church, will appear from her ancient Statutes and Constitutions, published long before the meeting of the so-called general Council of Trent, A.D. 1563.

In the Statutes of the diocese of Sodor, set forth in the year 1239, or nearly three centuries

¹ A Papist Misrepresented and Represented. Art. xxiii. p. 60. Ed. 1685.

² Isa. lvi. 11.

before the Reformation, there is the following decree:—"In regard to mortuary fees, let the best animal be paid over to the Church, whether it be a cow, or an ox, or a horse, if the value thereof be six shillings, or less. With respect to clothes, it shall be at the option of the Church to receive them as a mortuary, or three shillings and sixpence. And if the man be poor, and pay no mortuary, let the clothes be taken as they are, and every fifth penny of his personal property."¹

Again:—"When a man pays a mortuary, the priest is to have his boots to the value of sixpence, with his hood, or cap, be the value more or less, such as he wore it on Christmas-day: also his shirt and girdle, to the value of one penny; purse, to the value of one penny; and knife, to the value of one penny."²

In the Constitutions of Giles de Bridport, Bishop of Sarum, in 1256, it is decreed that "the Parson or Vicar, upon the death of any landholder, shall receive the best head of cattle next after the heir; and if there should not be much cattle, the executors are bound to satisfy the Parson or Vicar, according as means permit, from the goods of the deceased, before they administer to his will."³

Again, in the Constitutions of the diocese of Sodor, A.D. 1291, "it is decreed that, according to the custom of the neighbouring provinces, the

¹ See Note B, p. 335.

² See Note C, p. 335.

³ See Note D, p. 335.

Church shall have the option of all the cattle of the deceased, except one ; with all his clothes, and his bed, or couch. But if he have not a couch, let sevenpence be given in stead ; and *let oblations be made for every dead person*, according to his means, *both in pence and candles*, in his parish church. And we forbid, under pain of excommunication, that any corpse be carried elsewhere for burial, until a mass shall have been performed for it in the parish church.”¹

According to Lindwood,² the *whole* personal estate of the deceased was sometimes assigned by the Ordinary, *for the benefit of the soul of the defunct*, when there were neither wife, children, nor parents. Sometimes a *half*, when there was a wife surviving, but no children. And when there were both wife and children, a *third* of the personal property was assigned for funeral expenses and *masses*.

The people however, writhing, at different times, under these exactions, often gave, or alienated the whole of their property, in order to elude the mercenary grasp of the priesthood, so that it was really bestowed “according to their last will and testament.” On this account, the Constitutions of Richard, Bishop of Ossory, A.D. 1320, declared that those who did so, “*cruelly defrauded their own souls of works of piety after death*, and deprived the same,

¹ See Note E, p. 336.

² Johnson's Collection of Ecclesiastical Laws, vol. ii. Stratford's Constit. MCCC XLIII. const. 7. London, 1720.

as far as in them lay, of the *suffrages of prayer*:"¹ and further declared, that "those who thus defrauded the Church, by a private distribution of their property, *should not be admitted to christian burial*, unless with the special licence of the Bishop."² And the Constitutions of Archbishop Stratford, A.D. 1342, ordained a similar penalty, "any absolution from the said sentence notwithstanding."³

Moreover, to make assurance doubly sure, it was ordained that, in time of sickness, and doubtless *for the benefit of his soul*, "every sick person should make his will *in the presence of his Confessor* and neighbours."⁴

Elsewhere also it is decreed, "that those who make not their wills in the presence of a priest, *shall be looked upon as having died intestate*."⁵

Indeed, so crafty and avaricious were the priesthood, that, in the year 1530, Sir Henry Guilford declared in Parliament, "that the great polling, and extreme exaction which the spiritual men used, in taking corpse presents, or mortuaries, was such, that the children of the dead might all die for hunger, and go a begging, rather than they would, of charity, give to them the silly cow, which the dead man ought, if he had but only one."⁶

¹ See Note F, p. 336.

² See Note G, p. 336.

³ See Note H, p. 336.

⁴ See Note I, p. 337.

⁵ See Note K, p. 337.

⁶ Extracts from Fox apud Wilkins' Concilia, vol. iii. p. 739.

Passages such as these are sufficient to shew the extent to which the love of lucre has influenced the Romish Church, in setting forth the doctrine of Purgatory, and upholding the papal practice of Praying for the Dead. The effect of the precaution, "*that no will be made without the presence of a priest,*" none can doubt, who is in the least acquainted with the machinations of secret confession, the power of priestly persecution and intimidation, or the enchantment of extreme unction, as a passport into the Pope's paradise. There is no fiction in the tale of whole estates being diverted from their natural, their legal, their bounden course, for the purpose of *establishing a chantry* for securing priestly prayers for a speedy rescue from penal fire, for *enriching a mortuary mass-house*, or otherwise aggrandizing the priesthood, and enlarging the influence of the Roman See.¹ And, although one act of impiety will never justify another, yet, should we even admit the truth of the assertion, that cupidity at the Reformation destroyed the foundations of 2374 mass-houses,² it is no less true that by the crafty cupidity of the priesthood they were at first established."³

¹ Witness the Statutes of Mortmain ! Time was, when scarcely a Will was made without a large portion of the dying man's estate being left to the Romish Church ; so that if the Legislature had not interfered, the whole temporalities of the kingdom would, ere long, have been alienated from the State, and unduly appropriated by the hierarchy of Rome. See Note L, p. 338.

² Dr. Milner, p. 378.

³ See Note M, p. 338.

It will doubtless be objected that this testamentary influence is not exercised, at least in this country, at the present day; but it is the boast of the Church of Rome that she changes not,¹ and it is only just to allow her the full benefit of the claim. She is indeed as unchangeable in her corruptions, as she is untiring in her support and propagation of them. Her lust of gain is still a predominant feature in her character, though she may have somewhat varied her modes of displaying it. Her means of acquiring filthy lucre are as multiform as her thirst for it is uniform. In the twenty-fifth session of the Council of Trent the "love of filthy lucre" is strongly condemned; and even the few injunctions which have been selected from hundreds of a like character set forth in the ancient Constitutions and Councils, might well elicit the condemnation. Still at the very time the bishops are enjoined to see that masses and prayers be duly performed, strict charge is also given respecting "*alms*," "*works of piety*," "*legacies of testators* in behalf of the Church, and for the benefit thereby derived *to the souls of the departed*." It is in the same spirit of contradiction that she forbids idolatry, and sanctions the grossest practice of it. Nor, if we are disposed to admit that the English Romanists are comparatively less exposed to the exaction of the priesthood, will the admission extend to those countries in which their Church is

¹ See Note N, p. 341.

dominant. In Ireland, societies have been established, under the name of Purgatorian Societies, with the object of raising contributions from the poorer classes for the deliverance of souls. An institution of this kind was established in Dublin, July 1, 1813.¹ Its object, as its title would indicate, is to deliver souls from Purgatory; and, in its own words, "*by the most easy means imaginable.*" Each member is to contribute one penny per week, for the purpose of procuring masses for the repose of the souls of the parents, relations, and friends of the subscribers; and the members are severally entitled to an Office at the time of their death, another at the end of a month, and a third at the expiration of a year after decease. In order to ensure the performance of these masses, it is necessary that the subscriber should die a natural death; that he should have been a member of the association for six months; and that *he be clear of all dues at the time of his death.* So that if he be in debt to the society through misfortune, he is not to be exempt from purgatorian tortures. His sufferings are to be regulated by his possessions.

Another society, not very unlike this in purport, though different in name, was established in London, in 1810. It was called "An Association for Sunday Schools," and was said to be formed "in honor of the most Holy Trinity, and under the protection of the blessed Virgin Mary, *for the relief of souls*

¹ See Note O, p. 342.

in Purgatory, and for the instruction of the ignorant." The following are among its rules:—

"All monies acquired by this charity from subscriptions, or otherwise, shall be destined to provide that the holy sacrifice of the mass be offered for the intentions of the Society, and for the support of the schools."

"At the death of any member, mass shall be said three times for the repose of his or her soul."

"Masses shall be said every month for the deceased members of the Society in general."

"The standing intentions of this Society shall be, first, the soul most in need. Secondly, the deceased members. Thirdly, the welfare of the living subscribers."

"A member may enter the names of his departed parents, or friends, in the books of the Society; and such *deceased persons* shall be deemed members of the same, and partake of its spiritual privileges, *as long as their subscriptions continue to be paid.*"¹

Thus if God, in his allwise providence, should visit the family of a poor subscriber with sickness, or any other misfortune, by which he or she is prevented from keeping up the contribution, the wretched soul of the parent or friend in whose behalf it has been hitherto paid, is unmercifully doomed to remain in the papal fire, till more prosperous times shall produce a renewal of the subscription.

In the rules of these two Societies, the cloven foot

¹ Quarterly Review for September 1818, p. 109.

most distinctly betrays itself; and nothing can be easier than to detect the crafty artifice by which imposition is practised upon the credulous and infatuated, and their money extorted from them.

The fifth rule of the Purgatorian Society states that "the money arising from the weekly subscriptions shall be disposed of to the most necessitated clergymen, who shall be required to give receipts for what they are paid."

From the Catholic Directory for 1838, (p. 114,) it appears that Purgatorian Societies are still flourishing in the diocese of Ossory. In that for the year 1841, (p. 87,) several charitable institutions are enumerated, prefaced with the apocryphal motto, "Alms deliver from all sin, and from death; and will not suffer the soul to go into darkness."¹

Among them is the "London Mission Fund," whose subscribers are tempted by the promise of "a participation in the benefit of *four masses* that are celebrated every week in the Bishop's College for its members and benefactors." P. 10. Again, the benefactors and subscribers to the "Secular Clergy Common Fund" are allured by the regulation, "That all the members of the Fund are bound to say four masses each, every year, for members and benefactors, *living and dead*." P. 13. "The more wealthy of their communion" are appealed to in behalf of "the struggling institution of St. Francis Catholic Free School." The bene-

¹ Tobias iv. 11.

factors to this institution are promised "an exceeding great reward in heaven;" and also "the offering of the Holy Sacrifice on the Feast of St. Francis Xavier." P. 91. "The Society of Catholic Ladies, for providing poor churches with the necessary altar linen, vestments, &c." seem to be even more highly favored. "Once every indulgence the most Holy Sacrifice is offered up in behalf of the *members* of this Society. At the decease of a member, *one mass is said for her soul*, and, in the week following All Souls, *requiem* is sung for all the deceased members. The smallest *donation regularly contributed* (the poor usually give sixpence at each indulgence) *entitles the donor to be a member* of the Society; and a yearly subscription of one pound constitutes a member of the Committee." P. 97.

In the "Catholic Directory for 1842," it is announced that "*monthly masses will be said for such benefactors as will aid in paying off the debt on the Chapel and Schools*" situated at Wade Street, Poplar; and, in addition to this privilege, that "*mass shall be said every quarter for those who are interred in the burial-ground.*" P. 11. At Duckinfield, St. Mary's, near Manchester, there is a Society attached to the chapel, termed "St. Marie's Society," which has for its object the liquidation of the heavy debt upon the building. *The members participate in the advantages of two masses offered up on the first Monday and Tuesday of every month.* The subscription to be paid by a member is but

one penny a week." P. 31. "*A halfpenny per week*" will enrol a member in the "Association for the Propagation of the Faith," which was established in France in 1822; and, as an inducement to subscribe, the public are assured that "*numerous Indulgences have been granted to the members of the Society by several Pontiffs.*" P. 130.

Hence it appears that the mainspring for the excitement of christian liberality is not the love of God in Christ, but the delusive hopes of benefits to be received for the souls of the living and the dead, from popish masses and solemn *requiems*! In fact, there is scarcely an institution or society connected with the Romish Church, within the meshes of which, openly or covertly, is not thickly coiled the tortuous cunning of this wily, enslaving, and deadly doctrine of Purgatory.

Immediately connected with the doctrine of Purgatory, and the sacerdotal exactions which it has been the means of enforcing, is the infamous *sale of Indulgences*. It was the gross and wicked traffic in these iniquitous frauds upon vulgar credulity that brought about the Reformation; and so far we have reason to be thankful for their introduction: but the extent to which the imposture has been carried tells a tale of falsehood on the one hand, and fanaticism on the other, which could scarcely find a parallel in Paganism itself. The decree passed in the council of Trent is as fol-

lows: "Since the power of granting Indulgences has been bestowed by Christ upon his church, and this power, divinely given, has been used from the earliest antiquity, the holy Council teaches and enjoins that the use of indulgences, so salutary to christian people, and approved by the authority of venerable councils, shall be retained by the church; *and it anathematizes those who assert that they are useless*, or deny that the church has the power of granting them."¹ This decree is further explained and illustrated by Pope Leo X.:—"The Roman church, whom other churches are bound to follow, as their mother, hath taught that the Roman Pontiff, the successor of Peter in regard to the keys, and the vicar of Jesus Christ upon earth, possessing the power of the keys, by which power *all hindrances* are removed out of the way of the faithful,—that is to say, *the guilt of actual sins*, by the sacrament of penance,—and *the temporal punishment due for those sins, according to the divine justice*, by ecclesiastical indulgence; that the Roman Pontiff, namely, may for reasonable causes, by his apostolic authority, grant indulgences, *out of the superabundant merits of Christ and the saints*, to the faithful who are united to Christ by charity, as well to the living *as to the dead*; and that in thus dispensing the treasure of the merits of Jesus Christ and the saints, he either confers the indulgence *by the method of absolution*, or *transfers it by the method of suffrage*. Wherefore all persons,

¹ See Note P, p. 345.

whether living *or dead*, who really obtain any indulgences of this kind, are delivered from so much temporal punishment, *due according to divine justice for their actual sins*, as is equivalent to the value of the indulgence bestowed and received.”¹ Not, however, content with the profits arising from the relaxation of ecclesiastical punishment, the papal bulls contain grants for the remission of sin of every degree of heinousness, for the abolition or mitigation of suffering here, and for the assurance of salvation, even to the most inveterate offenders, hereafter. Pope Pius VI. in the jubilee of 1775, together with the ordinary Indulgences, granted to confessors the power of *absolving* “*from all kinds of sins, crimes, or faults whatsoever* :” and the bulls of Boniface, Clement, &c., will afford abundant proofs of the exercise of an authority, no less awful in its consequences than impious in its assumption.²

The following is the form of an Indulgence sold about the period of the Reformation, bearing the vendor's signature :—“ Fr. Johannes Tetzel Sub-commissarius proprio manu scripsit.” “ May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by authority of his apostles Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first, from *all ecclesiastical censures*, in whatever manner they have

¹ Le Plat, ii. pp. 21—25.

² See Note Q, p. 345.

been incurred; and then *from all thy sins, transgressions, and excesses, how enormous soever they may be*, even from such as are reserved for the cognizance of the Holy See: and, as far as the keys of the holy church extend, I remit to thee all punishment which thou deservest *in purgatory* on their account; and *I restore thee* to the holy sacraments of the church, to the unity of the faithful, and *to that innocence and purity which thou didst possess at baptism*; so that, *when thou diest, the GATES OF PUNISHMENT SHALL BE SHUT, AND THE GATES OF THE PARADISE OF DELIGHTS SHALL BE OPENED.* And if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.”¹

Even as late as 1809 a Plenary Indulgence² was sent by Pope Pius VII. to Dr. Moylan, bishop of Cork, for the purpose of raising money for the new Cathedral Chapel; which Indulgence was made *applicable to the souls in Purgatory*, by way of suffrage, and this in form of a jubilee.” The bull which grants the Indulgence has, moreover, a clause to the effect that “all priests approved of

¹ Seckendorf, *Comment. de Lutheranism*, p. 14. Francofurti, 1692.

² “By a *Plenary Indulgence*, a man returns to the state he was in immediately after baptism, and did he die that instant, his soul would go at once to Paradise, without passing through Purgatory.” The Scapular. Edited by the Rev. T. Coleman, Provincial of the C. Carmelites of Ireland, and sanctioned by twenty-eight Popes. P. 25. Dublin, 1826.

by his Holiness to hear confessions, can, during the above time, *absolve all such persons* as present themselves with due dispositions at confession, in order to obtain this Plenary Indulgence, and from *all sins and censures* reserved to the Holy See, or to us; they enjoining on such persons as are thus absolved, a salutary penance.”¹ Well, then, might

¹ As a further proof that the lust of filthy lucre is the prominent feature of the Romish Church, and that money rather than true repentance is the ground of popish absolution, see the different sums appended to a black catalogue of crimes, in the “Tax Book of the Roman Chancery,” for which dispensations may be had by its wicked or deluded members. The work was originally compiled and published by Anthony Egane, 1674; and has been reprinted by J. Edes, Great Knight Rider Street, 1825. See also the *Taxa Cancellariæ Romanæ*, pp. 126, 127, &c. Franekeræ, 1651.

The following was lately copied by a resident in Belgium from the Papal Tariff, which was published by authority in France in 1691, and is still in force. The debtor and creditor account between his Holiness and a delinquent to any of the subjoined offences stands thus :

	£
For absolution of the crime of apostasy . . .	4
Absolution and dispensation for bigamy . . .	1050
for heresy	80
murder	95
being accessory to a murder . . .	85
Indulgences for seven years	12
Perpetual indulgences for a Fraternity . . .	40
Permission to read forbidden books	25
Dispensation for simony	40
Permission to eat flesh	65
Dispensation for vows of chastity	15
Declaration of nullity of a religious vow . . .	100
The same, after ten years of profession . . .	200
	To these

one of their own communion attribute the depraved state of morals in Italy to the "facility of absolution, and to the easy purchase of Indulgences."¹

That this hideous system is yet in force, is further evident from a bull issued by the Pope regnant, with reference to the state of the Romish Church in Spain; in illustration of which it may be remarked, that that country alone paid for Indulgences to the Court of Rome, from 1814 to August 1820, nearly 50,000*l.*, and for dispensations for marrying²

To these are added a variety of other charges, having reference to the forging of wills, fratricide, seduction, rape, incest, perjury, infanticide, sacrilege, and sundry other enormities, for which absolution may be obtained at moderate prices. Surely the "*auri sacra fames*" of the poet may be regarded as synonymous with the "*soif sacerdotale de l'or*;" and the following lines, which were written in the 15th century, are not a whit less applicable to the cupidity of the Romish Clergy of the present day:—

"Venalia nobis

Templa, sacerdotes, altaria sacra, coronæ,

Ignis, thura, preces; cœlum et venale, Deusque."

See also *Old Christianity against Papal Novelties*. By Gideon Ouseley. p. 177. Dublin, 1827.

¹ Eustace's *Classical Tour*, vol. iii. p. 131.

² *Practical and Internal Evidence against Catholicism*, [Romanism?] By the Rev. Joseph Blanco White. Pp. 83 and 260. London: Murray, 1826.

"Be it observed," says the Romish tax-book, "that favors and dispensations of this kind are not conceded to the poor. Inasmuch as they have no means, they cannot be comforted."

Nota diligenter, quod hujusmodi gratiæ et dispensationes, non conceduntur pauperibus: quia non sunt, ideo non possunt consolari. Taxa Cancellariæ Apostolicæ Tit. de Matrimonialibus, p. 79. Franekeræ, 1651.

within the prohibited degrees of consanguinity, affinity, and spiritual relationship (*i. e.* baptismal sponsors, whether parents or otherwise), the enormous sum of more than 200,000*l.* The writer, who has furnished the above statement, was formerly a priest of the Roman Catholic communion, and it may be as well to follow it up with remarks from the same source. "The wealth which has flowed into the lap of Rome, in exchange for Indulgences, is incalculable. The barter of indulgences and dispensations for money is carried on by the *Bull of the Crusade* in a manner worthy of the darkest ages. The Spanish government has two or three paltry fortresses on the coast of Africa, which are employed as places of punishment for criminals. The existence of a few soldiers in these garrisons is construed into a perpetual war against the *Infidels*, with whom, in the mean time, the sovereign of Spain is mostly at peace, from inability to oppose to them an effectual resistance. The see of Rome, which wants but a slight pretext to *spiritualize* whatever may open a market for its wares, calls this state of things between the Spaniards and the Africans *a perpetual war against Infidels*; which being, according to the principles of that see, a meritorious christian act, deserves its pastoral encouragement. For this purpose, every year are printed *summaries* of a papal bull, which the Spaniards purchase at different prices, according to their rank and wealth, in order to enjoy the

indulgences and privileges granted by the pope, in exchange for their alms.

“ The benefits to be derived from the possession of one of these bulls, are, several plenary indulgences, and leave to eat, during Lent, milk, eggs, and butter, which are otherwise forbidden, under pain of *mortal sin*, at that season. The sale of these privileges having been found most valuable and extensive, a second, third, and even a fourth bull, of a similar kind, were devised. The *Flesh Bull*, as it is called in Spain, allows the purchasers to eat meat, during Lent, every Sunday, Monday, Tuesday, and Thursday, except in Passion Week.

“ The third bull is called the *Compounding Bull*. By possessing one of these documents, and giving a certain sum, at the discretion of any priest authorized to hear confessions, to the fund of the holy crusade, any property may be kept, which, having been obtained by robbery and extortion, cannot be traced to its right owners for restitution.

“ This *composition* with the pope and the sovereign is made by depositing the sum, appointed by the confessor, in an iron chest fixed outside the doors of churches: a comfortable resource, indeed, for the tender consciences of speculators and extortioners, two very numerous classes in Spain.

“ The fourth bull is to be purchased for the benefit of the deceased, and is called the *Defunct Bull*. The name of any dead person being entered on the bull, a plenary indulgence is, by this means,

believed to be conveyed to his soul, if suffering in Purgatory.

“To secure, however, a double sale, the three latter bulls are made of no effect, unless the original *summary* of the Crusade be possessed by the person who wishes to enjoy the dispensations and privileges therein set forth. It is also a very common practice to bury these bulls with the corpses of those whom they are intended to benefit. The tax thus levied upon the people of Spain is divided between the sovereign and the pope.”

Another writer, of recent date, affirms that at Rome “you may buy as many masses *as will free your souls from Purgatory for 29,000 years*, at the church of St. John Lateran, on the festa of that saint: at Santa Bibiana, on All Souls’ day, for 7,000 years: at a church near the Basilica of St. Paul, and at another on the Quirinal Hill, for 10,000 and for 3,000 years, and at a very reasonable rate. The greater part of the principal churches in Rome and the neighbourhood are spiritual shops for the sale of the same commodity.”¹

Now all this is in perfect accordance with the doctrine of the Council of Trent, which teaches that for *souls*, “departed in Christ, not fully purged, the sacrifice of the altar is to be duly offered, according to apostolical tradition.”²

“Indulgences,” says the Romish Bishop Fisher,

¹ Rome in the Nineteenth Century, vol. ii. pp. 267—270.
See Note R, p. 351.

“ had their origin, after that the fears of men had been for a time excited by the horrors of Purgatory. Take away *Purgatory*, and there will be no need of Indulgences.”¹

Such, then, are a few specimens of the nature and power of Indulgences: and the dispensation and virtue of these precious boons the Romanist is called upon to receive as an article of faith. “ I also affirm that the power of Indulgences was left by Christ in the church, and that the use of them is *most wholesome* to christian people.”² Moreover, they who reject these iniquitous means of traffic are subject to a papal ANATHEMA.

Enough, however, of these artifices, which, from their enormity, it was thought preferable to exemplify, from recorded and unanswerable documents: artifices which have been, and still are, ignobly practised, for the support of the hierarchy, and in order to uphold a doctrine, which was evidently founded in superstition, nursed by covetousness, taught by the crafty, and received only by the weak and the credulous: beguiling the poor papist first of his reason, and then relieving him of his money. The priesthood, having once enslaved the religious feelings which man naturally possesses, either for good or evil; and the people believing that their very souls, after death, are in the power of the church; what can be expected

¹ See pp. 150, 174. ² Pope Pius's Creed, Art. x. xii. p. 398.

but that minds thus infatuated, thus besotted, and thus blinded, should be entirely at the mercy of those by whom they have been so awfully beguiled? Under such circumstances, the words of the Psalmist naturally suggest the consequence :—" Therefore fall the people unto them, and thereout suck *they* no small advantage."¹

With truth, then, may the craftsmen of this golden goddess Diana say what Pope Leo X. is reported to have said blasphemously of Christ,²—" It is well known to all ages how profitable to us has been this fable of *Purgatory* !"

¹ Psalm lxxiii. 10.

² Quantum nobis nostrisque ea de Christo fabula profuerit, satis est omnibus seculis notum. *The Life and Pontificate of Leo X.* By W. Roscoe, vol. iv. p. 328, Liverpool, 1805.

NOTES TO CHAPTER VIII.

Note A, p. 313.

Curent autem episcopi, ut fidelium vivorum suffragia, missarum scilicet sacrificia, orationes, eleemosynæ, aliaque pietatis opera, quæ a fidelibus pro aliis fidelibus defunctis fieri consueverunt, secundum Ecclesiæ instituta pie et devote fiant; et quæ pro illis ex testatorum foundationibus, vel alia ratione debentur, non perfunctorie, sed a sacerdotibus et Ecclesiæ ministris, et aliis, qui hoc præstare tenentur, diligenter et accurate persolvantur. *Canones et Decreta Concil. Trident. Sess. 25, p. 239. Romæ, 1564.*

Note B, p. 315.

In mortuariis principale animal ecclesiæ persolvatur, vacca vel bos, aut equus, si fuerit ad valorem vi. sol. aut minus. Et quantum ad vestes, si homo mortuarium persolverit, ad arbitrium ecclesiæ stabit, an vestes aut iii. sol. et vi. den. habere maluerit. Et si pauper fuerit, et nullum mortuarium persolverit, accipiantur vestes, sicuti sunt; et quintus quisque denarius ex liberis. *Concilia Magnæ Britannicæ; in Statut. Synod. Sodorens. vol. i. p. 664. Edit. Wilkins, London, 1737.*

Note C, p. 315.

Debita clerico persolvenda sunt hæc. Si homo mortuarium persolverit, clericus habeat ipsius hominis caligas, calceamenta ad pretium vi. den., et caputium, pileum, aut capellum pretii majoris vel minoris, sicuti ipse homo in die natalis Domini ambulaverit. Item camissiam, zonam ad unius denarii valorem, bursam ad unius denarii valorem, et cultellum ad unius denarii valorem. *Ibid.*

Note D, p. 315.

Item persona, seu vicarius, in obitu cujuscunque terram tenentis, de tenemento defuncti percipiet melius averium post

dominum; et si forte non fuerint ibi plura averia, executores defuncti tenentur satisfacere personæ vel vicario de bonis, quæ fuerunt defuncti, prout facultates suppetunt, antequam alibi aliqua executio de testamento fiat defuncti. *Ibid. in Constitut. Ægidii de Bridport.* vol. i. p. 713.

Note E, p. 316.

Statuendo præcipimus, quod, de bonis cujuslibet decedentis ecclesia habeat optionem de omnibus, juxta consuetudinem vicinarum provinciarum, excepto uno; cum omnibus indumentis suis, et fulcro vel culcitra. Quod si non habeat birretum et culcitram, septem dentur denarii. Et cum quolibet mortuo juxta facultates fiant oblationes tam in denariis, quam in candelis, in ecclesia sua parochiali. Et sub pœna excommunicationis inhibemus, ne aliquis mortuus alio loco deferatur sepeliendus, donec missa pro eo fuerit celebrata in ecclesia sua parochiali. *Ibid. in Constitut. Synod. Sodoren.* ch. xi. vol. ii. p. 176.

Note F, p. 317.

In semetipsos crudelissimi animas suas proprias defraudent post mortem operibus pietatis, et orationum suffragia, quantum in iis est, penitus subtrahant ab iisdem. *Ibid. in Constitut. Synod. Ossoriens.* Art. xvi. vol. ii. p. 505.

Note G, p. 317.

Ordinamus et statuimus, quod quicumque in mortis articulo constitutus, vel ante, omnia bona sua donaverit cuicumque machinando mortem proximi sui, vel in fraudem ecclesiæ et creditorum, et animæ propriæ dispendium, ad sepulturam ecclesiasticam nullo modo admittatur sine licentia episcopi speciali. *Ibid. art. xvi.* vol. ii. p. 505.

Note H, p. 317.

Donantes insuper, et sua bona in ipsa provincia taliter alienantes, propter sui gravitatem excessus, non obstante quacunque absolutione impensa a prædicta sententia, ecclesiastica careant sepultura. *Ibid. in Concil. Londinen.* ch. ix. vol. ii. p. 706.

Note I, p. 317.

Statutum est, quod universi fideles in infirmitate positi, confessor suo et vicinis astantibus, cum debita solennitate testamentum condant, et bona sua mobilia, dummodo uxores et liberos habeant, (ære alieno, et servientium mercede exceptis) in tres partes dividant; unam liberis, alteram uxori legitimæ, tertiam propriis exequiis relinquentes. Et si forte prolem legitimam non habuerint, bona ipsa inter ipsum et uxorem in duo media dividantur. Et si legitima uxor decesserit, inter ipsum et liberos bipartiri debent. *Ibid. Constitut. Cassiliens. A.D. 1172. Can. 6, vol. i. p. 473.*

"It is ordained that all Christians, when visited by sickness, make a will with due solemnity *in the presence of their Confessor* and neighbours, dividing their *moveables* (after the payment of debts and servants' wages), when they have wives and children, into three parts; so as to leave one to the children, another to the lawful wife, and a third for the funeral expenses. If a man have no legitimate children, his estate is to be divided between himself [*i. e. his dues to the Church*] and his wife. And if his lawful wife be dead, between himself and his children."

Note K, p. 317.

Præcipimus et statuimus, quod quilibet languens in extremis agoniis, cum testamentum condere voluerit, vocet capellanum ecclesiæ et clericum; et ipsis præsentibus, duobus vel tribus viris adhibitis bonis et fide dignis, testamentum suum ore suo ordinet: et ipse sacerdos substantiam suam diligenter exquirat, et si in aliquibus creditoribus sit obnoxius, vel de ære alieno oneratus; quod si non fecerit, tanquam intestatus reputetur. *Ibid. Constitut. Synod. Sodoren. cap. xxxi. vol. ii. p. 179.*

"We ordain and decree, that if any one, in the agonies of death, wishes to make his will, *he shall call for the Minister of the Church and a Clerk*, that in their presence, and before two or three good and trusty witnesses, *he shall dictate his will by word of mouth*; and that the Priest himself shall inquire diligently into his substance; to what creditors he is indebted, and with what debt he is encumbered; and that if he does not act thus, *he shall be looked upon as intestate.*"

Note L, p. 318.

In the following Case it came out in evidence that the "Secular Clergy, who are associated to the General Fund in the counties of Lancaster, Westmoreland, Cumberland, and Chester," are bound by the following rules :—

"That each of the brethren shall study to promote this stock *in apt and fitting ways*.

"That he shall with the greatest prudence exhort to this same pious work his friends and patrons, *not only at death*, but whenever any quantity of alms is to be distributed.

"Each priest shall celebrate mass every month for the benefactors of this stock in general, once for each priest enrolled in the books, thrice when he shall depart out of this life, and also once for *every* priest throughout England, when notice shall reach him of their death.

"Each priest also in particular shall commend benefactors to God *according to the proportion of their donations*; that is to say, each priest, beside the general recommendation, shall celebrate specially *once* for him who shall have given 10*l.*; *twice* for him who shall have given 20*l.*, and so forth.

"Ten pounds, taken from the Fund, and to be made up from the yearly supply, shall be deposited in reserve with the Superior, *to afford help in wills of this kind*, which he shall impart according to the equity of his judgment."

These rules are taken from the Latin copy printed in Manchester, in the year 1827, at the press of J. A. Robinson. Copied from a printed Appeal to the House of Lords, pp. 12, 13, in Appendix. See *Middleton v. Sherburne*. *Younge and Collyer's Equity Reports*, vol. iv. part 2, p. 358. *West v. Shuttleworth*. *Mylne and Keene's Reports*, vol. ii. p. 684. *Attorney-General v. Todd*. *Keene's Reports*, vol. i. p. 803. *Attorney-General v. Fishmongers' Company*. *Beavan's Reports*, vol. ii. p. 151. *Devereux v. Bullock*. *Phillimore's Reports*, vol. i. p. 60. *Southey's Book of the Church*, chap. x. p. 185. London, 1841.

Note M, p. 318.

"The new doctrine and invention of Purgatory, as it was managed, became a most forcible engine continually to drain the people's money. For when men were made to believe that after

death their souls should enter into a region of fire, there to suffer long and bitter torments, to be purged and fitted for the region of bliss ; but yet to be eased there, and the sooner released according to the measure and number of the masses, offices, and prayers which should be made on their behalf here, whilst they lay broiling in that fearful state : people were put upon it to make the best provision they could in their life-time, or at least at their deaths, that such helps and means should be used on their behalf, as they might reasonably reckon upon a short and tolerable continuance there.

“ To this purpose the founding and endowing of monasteries, abbeys, and nunneries, by the best and richer sort, and the colleges, free-chapels, and chantries, by the middle sort of people, according to their respective abilities, and the apprehensions they had of this future state, all pointed at the good of the founder's soul after death, and the souls of such others as he appointed.

“ But then, alas ! for those poor creatures whose small estates and narrowness of fortunes would not reach to such provisions, what would become of them ? These then were put to it to make the best shift they could for themselves, by endeavouring in their life-time to get an interest in the favor and merit of some saint, and by purchasing and getting all the indulgences they could : for it was a very sad thing to leave all to chance, or to trust to the voluntary intercession of others ; this would leave them at a great uncertainty, and, *in articulo mortis*, make the poor soul shift its mansion in a most fearful apprehension and horror. Indeed, Sir Thomas More was so charitable a solicitor for these poor souls, that he drew up a most pathetic supplication for them, and presented it in their names thus : ‘ To all good christian people, in most piteous wise continually call and cry upon your devout charity and tender pity for help, comfort, and relief, your late acquaintance, kindred, companions, spouses, playfellows, and friends, and now your humble, and unacquainted, and half-forgotten suppliants, poor prisoners of God, the silly souls in purgatory, here abiding, and enduring the grievous pains, and hot cleansing fire, &c.’

“ But yet, not trusting to the uncertain charity of others, most persons strained to the utmost, and many most excessively, their fortunes considered, to leave some provision behind them, for that purpose : and most commonly by their last wills and testaments,

which were accounted sacred, and carrying an obligation more than ordinary for all persons concerned to see them performed: and thereby, or by acts executed in their life-time, it was not rare, for many men, though they had many children to provide for, or many debts to pay, to postpone all relations and considerations to this concern of the soul, and to appoint and take order for masses satisfactory, anniversaries, obits, requiems, dirges, placebos, trentals, lamps, lights, and other offices, to be performed daily, weekly, monthly, or yearly, as far as the sums destined would afford, for the ease and help of the testator's soul.

"MASSSES SATISFACTORY were the Romish service appointed to be said, or sung, at a certain time, or times, and at an appointed place, at such an altar, or in such a chapel, with special reference to, or remembrance of, such a soul, or souls, tormented in purgatory.

"AN ANNIVERSARY was the appointment and performance of prayers, at such or such a time, once a year, for the souls of deceased persons: commonly upon the day of the death of the party who appointed it: and this in imitation of the old anniversary days, whereon the martyrdom, or deaths, of saints were celebrated.

"AN OBIT was a funeral office, performed for the dead, and for his soul's health, at certain times and places appointed.

"A REQUIEM was an office, or mass, commonly sung for the dead, so called from those words in it, 'Requiem æternam dona eis, Domine.'

"A DIRGE, *quasi Dirige*, was an office of the same nature, for souls in purgatory, so called from the first word of the first antiphone in the office, *Dirige*, &c.

"A PLACEBO was another such like office, or service, performed for the health and good estate of some soul or souls, so called from the word *Placebo* being the first word of the office.

"A TRENTAL, from the French *Trente*, was a service of thirty masses, said or sung for the dead, or a service performed thirty days after their death.

"Lamps and lights were by many ordered to be continually burning before some certain altar, image, or place, or over some sepulchre, so hallowed, as conceived to afford some ease or benefit to souls in purgatory.

"The revenues that were given and settled for the maintenance

of these, and such like devices, which were very considerable throughout the kingdom, were by the Stat. 1 Edward VI. cap. 14, given to the king; and they, as vain and superstitious inventions, quite annulled.

“What an esteem was formerly held of the virtue and efficacy of these masses, &c., may partly appear by a memorable record still extant; viz. Eleanor, consort of King Edward I., dying, the king sent out a writ to all the religious houses, and monks of Cluny in England, to sing masses, and make prayers for her soul, and to certify him the number of the masses they should perform on that behalf, that proportionably he might shew his gratitude to them.

“So, in the year 1290, Dominus Thomas, (prior of Christ’s Church in Canterbury) ‘concessit Domino Regi in festa translationis beati Edvardi quinquaginta Psalteria, Duo Millia CCCL missas, pro animabus progenitorum suorum et reginarum Angliæ,’ as an extraordinary liberality and spiritual alms; as is related by W. Thorn.

“And about the same time also it was, that Arnold Otho, abbot of Condam, sent a certificate to the king, to inform him what prayers, masses, and anniversaries, he and his monastery had ordered for the speedy translation of his deceased queen to the heavenly joys.

“From all this now may easily be apprehended the force of vitiated and depraved imaginations; when men’s intellectuals are first blinded with ignorance, and then led by superstition; being affrighted with uncouth relations of apparitions, miracles, and the horrors of an imaginary purgatory. What will they not do, or undertake, to alleviate, and mitigate, *in tanto*, not *in toto*, these approaching torments; and for that purpose suffer themselves to be hauled, and pulled, sometimes one way by guides as blind as themselves, and sometimes another by treacherous and dangerous designers?” *The Romish Horseleech*, pp. 197—202.

Note N, p. 319.

“If any one says, or pretends to insinuate, that modern Roman Catholics differ in one iota from their ancestors, he either deceives himself, or wishes to deceive others. *Semper eadem* is not more emphatically descriptive of our religion than of our jurisprudence.” *Case stated by F. Plowden. 1791.*

"The religious opinions of Roman Catholics, being unchangeable, are applicable to all times." *Dr. Troy, late titular Archbishop of Dublin.*

"However anxiously we are looking forward to the possible, however distant, prospect of a reconciliation, each must be well aware that there is but one ground upon which we can meet—the authority of the Church, the doctrines of primitive antiquity, as defined by Trent, and promulgated and received as such; because without authority there can be no doctrine, and the doctrines promulgated by authority [*i. e.* the Council of Trent] are final and irrevocable." *A Letter from the Earl of Shrewsbury to A. L. Philipps, descriptive of the Estatica of Caldaro, and of the Addolorata of Capriana*, p. 142. London: Dolman. 2d Edition. 1842.

"It is most true, that the Roman Catholics believe the doctrines of their Church to be *unchangeable*; and that it is a tenet of their creed, that *what their faith ever has been, such it was from the beginning, such it now is, and such it ever will be.*" Mr. C. Butler's *Book of the Roman Catholic Church*. P. 9. London. 1825.

Note O, p. 320.

Have pity on me, have pity on me, at least you, my friends.—JOB.

PURGATORIAN SOCIETY, INSTITUTED JULY 1ST, 1813, AND HELD
IN SAINT JAMES'S CHAPEL.

In the name of the Father, and of the Son, and of the Holy Ghost.—Amen.

It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.—Machabees, chap. xii. ver. 46.

THE members who compose the Society of the Office for the Dead, commenced on the above day, at the said place, adopting the spirit and meaning of the above sacred text, and wishing, in conformity to the divine precepts of the Holy Catholic Church, to extend their charitable views beyond the grave, by relieving, as far as in them lies, the suffering souls in purgatory, and inviting all tender-hearted Catholics, who have a feeling sensibility of the duty they owe their departed parents, relations and friends, who probably may stand more in need of their commiseration at present, than at any period of their lifetime, to assist in the charitable and pious purpose of *shortening*

the duration of their sufferings by the most easy means imaginable,
have agreed to and adopted the following Rules :—

Rule 1. That the affairs of this institution shall be regulated by the Superior, Rectors, and six of the members who compose the Office for the Dead, who shall attend on *every Wednesday night*, at half-past eight o'clock, throughout the year, at the above named place, or any other place which may be hereafter appointed, and there, with attention and devotion, recite the office for the dead, agreeable to the intention that shall then be mentioned.

Rule 2. That every well disposed Catholic, wishing to contribute to the relief of the suffering souls in Purgatory, shall pay *one penny per week*, which shall be appropriated to the procuring of masses to be offered up for the repose of the souls of the deceased *parents, relations, and friends of all the subscribers to the institution in particular*, and the faithful departed in general.

Rule 3. That on the first Monday of every month, a mass will be offered up in the parish chapel of St. James, at ten o'clock, for the spiritual and temporal welfare of the subscribers of this Society.

Rule 4. That the superior, rectors, and council shall continue in office for six calendar months, at the expiration of which time candidates shall be nominated by the persons in office, who shall give due notice to the whole body of members who compose the Office for the Dead, that they may punctually attend on the first Wednesday night in July, at half-past eight o'clock, and on the first Wednesday night in January, for the purpose of electing a superior, rectors, and council, to serve the ensuing six months, and so in succession.

Rule 5. That each subscriber, on entering this Society, do purchase a copy of these Rules, in order to defray the expenses incurred by printing and other contingencies, and that *the money arising from the weekly subscriptions shall be disposed of to the most necessitated clergymen*, who shall be required to give receipts for what they are paid.

Rule 6. That the *spiritual benefits* of this institution shall be conferred in the following manner, viz. Each subscriber shall be entitled to an Office at the time of their death, another at the expiration of a month, and one at the end of twelve months after their decease ; also, the benefit of masses which shall be procured

to be offered, by the money arising from subscriptions, and which shall be extended to their parents, relations, and friends, in the following order: that is to say, their fathers, mothers, brothers, sisters, uncles, aunts; and, if married, husbands, wives, and children, if they have any departed who lived to maturity.

Rule 7. That *every member* of the Office for the Dead, who serves the Society *in the capacity of Superior*, shall, at the time of his death, be entitled to *three masses*, to be offered for the repose of his soul; and, also, every member who serves the office of Rector, shall be entitled to the benefit of two masses; and every subscriber, without distinction, shall be entitled to the benefit of one mass, each, provided that such member or subscriber *shall die a natural death, be six months a subscriber* to the institution, and *be clear of all dues at the time of their departure*; that care shall be taken, by the surviving Superior and Rectors, that such soul masses are punctually obtained, agreeable to the interest and meaning of this institution.

Rule 8. That the Superior, Rectors, and Council, be empowered to make (as occasion may require) such bye-laws as they shall think expedient, provided they do not interfere with the spirit of these rules; said bye-laws are to be laid before the body at large, for their approbation, and that four shall form a quorum on the Council.

Rule 9. That the Superior shall, on every All-Souls'-Day, advance to the parish priest of James's-street chapel, whatever sum is necessary for obtaining an insertion in the mortality list of the altar, the names of the parents, relations, and friends, of all the subscribers to this institution, to be recommended to the prayers of the congregation at every mass throughout the year.

Subscriptions received, and subscribers registered at the chapel, on every Wednesday evening, from seven o'clock until nine, and in the school-room adjoining the chapel, on the first Sunday of February, May, August, and November, being quarterly days, from ten o'clock until one.

The books to be opened for the inspection of subscribers.

Price Three-pence.

J. COYNE, Printer, 74, Cook-street."

Dr. Moore, in his "Travels in Italy" (A.D. 1775), mentions a society of persons who attend upon criminals when under sentence

of death, and collect money to pay for masses to be said for the purpose of praying them out of purgatory. He witnessed the execution of a criminal who was hung for the fifth murder he was known to have committed. During the time the body was suspended on the gallows, the members of this Society went to a neighbouring church, and remained there while a mass was said for the repose of his soul. The author also observes, that boxes were fixed in churches, and against the walls of convents, for the purpose of collecting money for these purposes; and that the people were reminded of this charity not only by inscriptions, but also by pictures. "Over the boxes," says he, "into which you are directed to put your money, views of Purgatory are painted in the most flaming colours, where people are seen in all the agonies of burning, raising their eyes to those unmindful relations and acquaintances, who, rather than part with a little money, allow them to remain in those abodes of torments."

Note P, p. 325.

Cum potestas conferendi indulgentias a Christo Ecclesiæ concessa sit, atque hujusmodi potestate, divinitus sibi tradita, antiquissimis etiam temporibus illa usa fuerit: sacrosancta Synodus Indulgentiarum usum: Christiano populo maxime salutarem et sacrorum Conciliorum auctoritate probatum, in ecclesia retinendum esse docet, et præcipit, *eosque anathemate damnat, qui aut inutiles esse asserunt, vel eas concedendi in Ecclesia potestatem esse negant. Concil. Trid. sess. xxv. c. 21, de Indulgentiis, p. 283. Romæ, 1564.*

Note Q, p. 326.

For the further information of some of my readers, it may not be amiss to subjoin a few extracts from the Bulls of Indulgence issued by different Popes. Of those granted by Pope Boniface VIII. the *Chronicon* observes, "He was greedy of money, and, to gather it, he sent his legates into divers parts of the world to trade with Indulgences; and with these he realized very great sums, enough to have maintained a holy war; but what became of it we shall know at Doomsday." *Chronicon Citiz. A. D. 1289.*

Nos de omnipotentis Dei misericordia, et eorundem apostolorum ejus meritis et auctoritate confisi, de fratrum nostrorum

consilio, et apostolicæ plenitudine potestatis, omnibus vere pœnitentibus et confessis vel qui vere pœnitebunt et confitebuntur, in hujusmodi præsenti, *et quolibet centesimo secuturo annis*, non solum plenam et largiorem, imo *plenissimam omnium suorum concedemus et concedimus veniam peccatorum*. *Bonifac. VIII. Bull. 7. A.D. 1300, apud Cherubin. Bullarium Rom. tom. i. p. 204. Lugd. 1655.*

"*We, relying on the mercy of God, and the merits and authority of his apostles, with the advice of our brethren, and in the fulness of apostolical power, will grant, and do grant, as well to all true penitents who have confessed, as to those who shall truly repent and confess, in this year, and in every succeeding hundredth year, not only the plenary and larger, but the most plenary pardon of all their sins.*"

The first JUBILEE is said to have been instituted by Pope Boniface VIII. A.D. 1300, and was to be repeated every hundredth year. Clement VI., regretting that the advantage both to the Church and to individuals, of granting indulgence, should occur so seldom, declared that there should be a jubilee every fifty years: accordingly the second was celebrated A.D. 1350. Sixtus V. reduced the term to every twenty-fifth year. In 1800, on account of the invasion of Italy by the French, no celebration took place. The jubilee was renewed in 1825, but without producing the effects it had done in times of grosser ignorance.

Omnibus vere pœnitentibus et confessis, qui sepulchrum ejus hujusmodi apud ipsum monasterium visitaverint, annuatim, singulis videlicet eorundem dierum diebus, quibus dictum sepulchrum visitaverint ut præsertur, septem annos et totidem quadragenas de injunctis eis pœnitentiis misericorditer relaxamus. *Bonifac. IX. Bull. 5, sec. 53, A.D. 1391, apud eundem, tom. i. p. 300.*

"To all true penitents, who have confessed, and who shall have annually visited the tomb of —, at the said monastery, we do compassionately remit, for each of the several days on which they have visited the said tomb, as aforesaid, seven years, and as many quadragenas [or Lents of pardon, i. e. penances of so many times forty days,] of the penances imposed upon them."

Omnibus et singulis utriusque sexus Christi fidelibus vere

pœnitentibus et confessis, ac sanctissimo Eucharistiæ sacramento refectis, qui in quacunque ecclesia, ubi oratio ejusmodi indicta fuerit, devòte orando unam saltem horam perseveraverint, *plena-riam peccatorum suorum indulgentiam concedimus et elargimur.* Iis vero qui inibi pias ad Deum preces breviori temporis spatio effuderint, *septem annos et totidem quadragenas de injunctis sibi, aut alias debitis, pœnitentiis misericorditer in Domino relaxamus.* *Clement VIII. Bull. 17, sec. 4, A.D. 1592, apud eundem, tom. iii. p. 22.*

“ To all and every of the believers of either sex, who are truly penitent, and have confessed, and been refreshed by the most holy sacrament of the Eucharist, and who shall have spent at least one hour in devout prayer in any church appointed for this purpose, *We do give and grant a plenary indulgence of their sins.* But to those who have there offered their devout prayers to God for a less space of time, *We remit mercifully in the Lord, seven years, and as many quadragenes of the penances imposed on themselves, or otherwise due from them.*”

Here is evidently a distinction between *sins*, and *ecclesiastical penances*.

Quo ipso jubilæi anno durante, omnibus utriusque sexus Christi fidelibus vere pœnitentibus et confessis, qui Beatorum Petri et Pauli Apostolorum basilicas, et Sancti Joannis Lateranen, ac Sanctæ Mariæ Majoris de urbe ecclesias, semel saltem in die, per triginta continuos aut intermissos dies, si Romani vel incolæ urbis fuerint; seu per quindecim dies, si fuerint peregrini aut alias externi; devòte visitaverint, et pro ipsorum fidelium, ac totius Christiani populi salute, pias ad Deum preces effuderint, plenissimam omnium peccatorum suorum indulgentiam, remissionem, ac veniam misericorditer in Domino concedimus et impartimur. *Clement. VIII. Bull. 58, sec. 2, A.D. 1599, apud eundem, tom. iii. p. 74.*

“ During this same year of jubilee, to all faithful Christians of either sex, being truly penitent, and who have confessed, who for thirty days, whether in succession or otherwise (if they be natives of Rome, or inhabitants of the city); or for fifteen days (if they be foreigners, or living abroad); shall devoutly visit the cathedrals of St. Peter and St. Paul, and the city churches of St. John Lateran,

and the greater St. Mary, at least once in the day, and offer up their holy prayers to God for the salvation of their brethren, and all christian people, *We do give and grant, mercifully in the name of the Lord, the most plenary indulgence, remission, and pardon of all their sins.*"

De omnipotentis Dei misericordia, ac Beatorum Petri et Pauli Apostolorum ejus auctoritate confisi, omnibus et singulis prædictis vere pœnitentibus et confessis, ac sacra communione reflectis, plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus. *Urban VIII. Bull. 8, sec. 4, A.D. 1623, apud eundem, tom. iv. p. 34.*

" Relying on the mercy of Almighty God, and on the authority of his holy Apostles St. Peter and Paul, *We do grant mercifully in the Lord, to all and every of the penitents aforementioned, who have confessed and received the holy communion, a plenary indulgence and remission of all their sins.*"

Omnibus et singulis scholaribus, qui in dictum collegium recepti fuerint, in ipso ingressu, ac deinde in exitu, siquidem confessi et contriti sacram communionem devote receperint, atque etiam si in eodem collegio decedere eos ab humanis contigerit, in mortis articulo plenariam omnium peccatorum suorum Indulgentiam et remissionem concedimus et elargimur. *Urban VIII. Bull. 64, sec. 18, A.D. 1627, apud eundem, tom. iv. p. 119.*

" To all and every the scholars who have been admitted into the said college, both at their entrance and departure, provided that after confession and contrition they have received the holy Communion ; or, if they shall die in the said college, at the point of death ; *We do give and grant a plenary indulgence and remission of all their sins.*"

Quod omnes et singuli utriusque sexus Christi fideles, vere pœnitentes et confessi, ac sacra Communionem refecti, qui Ecclesias Fratrum Tertiariorum hujusmodi ubilibet existentes dicta secunda die Augusti a primis vespere usque ad occasum solis ejusdem diei visitaverint, et ibi oraverint, ut petitur, pariformiter et absque ulla prorsus differentia, eandem plenariam peccatorum suorum Indulgentiam et remissionem consequantur, perinde ac si præmissa in Ecclesiis prædictorum Fratrum Minorum S. Francisci de Observantia peragerint, Apostolica auctoritate, tenore præ-

sentium, declaramus, concedimus, et indulgemus. *Urban VIII. Bull.* 316, sec. 3, A.D. 1643, *apud eundem*, tom. v. p. 150.

"By virtue of our apostolical authority, and by the tenor of these presents, *We do declare, grant, and give indulgence*, that all and singular Christians of either sex, being truly penitent, having confessed, and being refreshed by the holy Communion, who shall on the second day of August, from the first vespers until sunset, visit any of the churches of the Tertiary Brethren, wheresoever situated, and therein pray according to the form prescribed, without any difference whatsoever, *shall receive the same plenary indulgence and remission of their sins*, as if they performed such service in the churches of the aforesaid Friars Minor of the Franciscan Order of Observants."

Nos enim de Omnipotentis Dei misericordia, ac Beatorum Petri et Pauli Apostolorum ejus auctoritate confisi, ex illa ligandi atque solvendi potestate, quam Nobis Dominus, meritis minime suffragantibus, contulit, universis Christi fidelibus in alma urbe prædicta degentibus, plenissimam omnium peccatorum suorum Indulgentiam et remissionem sicut in anno jubilæi visitantibus certas ecclesias intra et extra urbem concedi consuevit, tenore præsentium concedimus et elargimur. *Alexand. VII. Bull.* 23, sec. 2, 3, A.D. 1656, *apud eundem*, tom. v. p. 232.

"*We*, trusting in the mercy of God, and the authority of his blessed Apostles Peter and Paul, by virtue of that power of binding and loosing, which, though little worthy, the Lord hath conferred upon us, *do give and grant*, by the tenor of these presents, to all faithful Christians, living in the fair city aforesaid, *a plenary indulgence and remission of all their sins*, such as is ordinarily granted to those who visit certain churches, within and without the city, during the year of jubilee."

Itaque de Omnipotentis Dei misericordia, ac Beatorum Petri et Pauli Apostolorum ejus auctoritate confisi, ex illa ligandi atque solvendi potestate, quam nobis Dominus, licet indignis, contulit, universis et singulis utriusque sexus Christi fidelibus in alma urbe nostra degentibus, qui solenni processioni devote interfuerint, ac in die Dominica immediatè sequenti, vel alia die intra eandem hebdomadam, sanctissima communione refecti fuerint, et pauperibus aliquam eleemosynam, ut præmittitur, erogaverint, plenissimam

omnium peccatorum suorum Indulgentiam et remissionem, sicut in anno jubilæi visitantibus certas ecclesias intra et extra urbem prædictam concedi consuevit, tenore præsentium concedimus et elargimur. *Clement. X. Bull. 5, sec. 1, A.D. 1670, apud eundem; tom. v. p. 493.*

"To all and singular the faithful Christians of either sex, living in our fair city, who shall devoutly take part in the solemn procession, and on the Sunday immediately succeeding, or on some day within the same week, shall be refreshed by the most holy communion, and shall, as prescribed, bestow an alms upon the poor, *We grant and give a plenary indulgence, and remission of all their sins,*" &c.

In full confirmation of the above, it is with feelings of no ordinary regret that we add another blot to the already sufficiently stained mitre of papal Rome.

"*We grant in form of jubilee a plenary indulgence* [and, of course, a remission of all their sins] to all faithful servants of Jesus Christ, who, duly purified by sacramental confession, and fed by the most blessed eucharist, shall assist at least thrice at the solemn prayers appointed by the command of each Ordinary."

From an apostolical letter of Pope Gregory XVI. commanding public prayers to be made on account of the sad state of religion in Spain, "Given at Rome, under the fisherman's seal, this 24th day of February, 1842, and in the twelfth of our pontificate."

"The undersigned Secretary of the Holy Council for the Propagation of the Christian Faith, having, in an audience, granted 28th August, 1842, laid before his Holiness Pope Gregory XVI., the numerous and splendid benefactions with which J. Hardman, Esq. has enriched the Catholic Church in the central district of England, the holy father has graciously imparted to him, and his relatives and connexions to the fourth degree inclusively, A PLENARY INDULGENCE at the hour of death, to be gained by devoutly invoking the most holy name of Jesus mentally, if they cannot orally. To Mr. Hardman also is imparted A PLENARY INDULGENCE, as often as he shall piously and devoutly receive the sacrament of penance and of the holy eucharist. His Holiness has also directed that the formal document of these privileges bestowed on Mr. Hardman, should be transmitted

to England, as a public testimonial of the peculiar good will and gratitude of the Holy See towards an individual of distinguished merit. Given at Rome, from the Office of the Sacred Congregation of the Propaganda, May 31, 1842. "J. A. EDESSEN."

Notwithstanding the pope's positive assumption, in these bulls, of authority to *pardon sin*, Dr. Baines (Sermon on Faith, Hope, and Charity, p. 6,) affirms that "neither priest, bishop, nor pope, has power to forgive any sin whatever;" and Dr. Milner (End of Religious Controversy, pp. 257, 355,) asserts that an indulgence does not include "the pardon of any sin at all, little or great, past, present, or to come:" and that "if the pardon of sin is mentioned in any indulgence, it means nothing more than the remission of the *temporary punishment* annexed to the sin." If this be true, it can only be said that their language is most deceptive, and most dishonest. But what are we to understand by the manifest distinction made between the pardon of sin and the relaxation of ecclesiastical discipline, as made in the bull of Clement VIII.? What, also, when the Pope talks, as in some bulls of indulgence, of relaxing a penance for *a thousand years*? Is man able to sin, or to do penance for that period?

In the two preceding documents issued by Pope Gregory XVI. the actual mention of the *pardon of sin* is most artfully concealed, or prudently smothered, in the word *indulgence*. But if his Holiness meant no more than to grant *relaxation from ecclesiastical penance*, why not say so, and remove the slur from their Church, as also her merited condemnation by every upright man, who is able and permitted to read his Bible? Let a solemn and authentic avowal of this fact be announced from the highest authority, and then Protestants may be inclined to relax their judgment as to this wicked assumption of the Romish hierarchy. See Note N. pp. 20—23.

Note R, p. 332.

Quare non solum pro fidelium vivorum peccatis, pœnis, satisfactionibus, et aliis necessitatibus, sed et pro defunctis in Christo nendum ad plenum purgatis, rite juxta Apostolorum traditionem offertur. *Cœcil. Trid. sess. xxii. cap. 2, p. 159; xxv. p. 232, init. Ramæ, 1564.*

CHAPTER IX.

THE SOUL AFTER DEATH.

"The spirit, when it is gone forth, returneth not; neither the soul received up, cometh again."—WISDOM xvi. 14.

FROM the observations which have been hitherto advanced, it will be evident that there is no scriptural authority for believing that departed souls can receive any assistance from the prayers, or any benefit whatsoever from the services, however well-intentioned, which surviving friends may be ready and anxious to perform in their behalf. The inquiry, then, very naturally suggests itself to those who are daily seeking for that "rest which remaineth for the people of God," as to what becomes of the soul after death. What are its state, condition, and prospects? Does the righteous soul go straight to heaven, on its departure from the body; or does it remain in a separate state, or place, until its reunion with the body at the last day? Is it conscious or unconscious in the interval; and are its views of immortal happiness vivid or obscure? In short, does our Church profess, or

would she be right in professing, a belief in anything with reference to the state of the soul after death, which may by possibility be converted into an argument in favor of Purgatory, or Prayer for the Dead? These, doubtless, are questions of the highest interest to every man, who is desirous of obtaining definite views, as far as may be, respecting his soul's future destiny.

In the authorized translation of the Bible, the terms *Heaven*, *Hell*, *Paradise*, and *Abraham's bosom*, are severally employed to designate states, to which the souls of men, either good or bad, are consigned after their departure from the body. With respect to the two former, it is very plainly announced that the righteous are *finally* exalted to heaven, and the wicked cast down into hell. This is manifestly distinct from another sense in which the term *Hell* is applied. According to the Apostles' Creed, our Lord Jesus Christ, having been "crucified, dead, and buried, descended into Hell."¹ And in this article of our faith, as well as in the scriptural passages upon which it is founded, the word *Hades*,² so translated, does not signify the place

¹ Acts ii. 27, 31.

² In the New Testament, two very different words are translated by the word *hell*:—(ᾗδης) *Hades*, and (γέεννα) *Gehenna*. The former, as stated in the text, signifies *an unseen state*. It is used in the following passages:—Matt. xi. 23; xvi. 18. Luke x. 15; xvi. 23; Acts ii. 27, 31. 1 Cor. xv. 55. Rev. i. 18; vi. 8; xx. 13, 14; and is translated in every instance, except that in the Corinthians, by the word *hell*. The latter,—which is formed from

of eternal torment. As to the two latter of the four places above mentioned, it is known that the soul of the penitent thief went into Paradise,¹ and that of Lazarus into Abraham's bosom:² and, as Hades does not signify Hell, so neither do these latter expressions signify heaven; that is, the place of the immediate presence of God. That Hades cannot signify Hell, is manifest from the simple fact, that the soul of Christ remained there between his death and his resurrection; and, being spotless and pure, is it probable that it would have entered a place of misery and torture, reserved alone for wicked spirits and wicked men? As surely it does not signify heaven, inasmuch as the rich man in the parable, while there, is represented to have been *in torment*.

That *Paradise* will not admit of this interpretation

two Hebrew words, signifying "the valley of Hinnom," a place near Jerusalem, (2 Chron. xxxiii. 6,) in which children were cruelly sacrificed by fire to Moloch, the idol of the Ammonites,—is found twelve times, as a designation of the place of torment reserved for the wicked in the next world. This also is rendered by the word *hell*. Now the meaning of this term in English, like that of the words *prevent*, *let*, and *worship*, as they are used in different parts of our Prayer Book, has in the lapse of two hundred years undergone a change, being now restricted to the place of the damned. It is a word of Saxon origin, of which the root denotes, *to cover*, or *to hide* (Ps. lxxxix. 45, 46. Isa. xxxviii. 18, 19:) and in some parts of England, a thatcher or tiler is still called a *hellier*. Hence the primitive meaning of the word *hell* corresponds with that of *Hades*, and the verses above cited would be rendered more intelligible by the substitution of the latter term in lieu of the former.

¹ Luke xxiii. 43.

² Luke xvi. 22, 23.

is clear, from the circumstance that our Saviour was there with the penitent thief¹ before his ascension:² and unless it can be shewn, against every probable inference, that the wicked and the good will be able to hold communication in heaven and in hell, it is equally certain that "Abraham's bosom" cannot be so understood. To suppose that either Paradise or Abraham's bosom, described as places of ineffable comfort, can have any connexion with Hell, is so palpable a contradiction, as to require no remark.

Still it is implied, in the use of these terms, that there is a place³ for the reception of departed spirits,

¹ Luke xxiii. 43.

² John xx. 17.

³ The idea of *place*, which has relation to *matter*, cannot perhaps with strict propriety be applied to *disembodied spirits*: but spirits, existing in a disembodied condition, may have to place the relation of power, or consciousness, and may be therefore said to occupy some part of the material universe. It is in this relative sense alone that the term is here used. Spirits, when separated from the body, carry with them, as it were, either heaven or hell, either happiness or misery. Thus, Satan exclaims, in Milton—

"Which way I fly is hell,—myself am hell."

Their happiness or misery, as far as we know, may have no relation to the *place* in which they abide, inasmuch as a material place can hardly increase or diminish the joy or sorrow of an immaterial spirit. The angels of God are as happy upon earth, in the execution of his will, as they are in heaven: and Satan was not happier among the sons of God, (Job i. 6,) than in going to and fro in the earth. It is sufficient to understand, that the righteous and the wicked, after death, will enjoy felicity and blessedness, or endure sorrow and wretchedness, in whatever *place* or state may be assigned to them.

where they remain in a state of great, though imperfect joy or sorrow, until the resurrection and the final judgment. Grant me, then, *any third place*,¹ says the Romanist, and that is my Purgatory. So be it: but in order to obtain the assent of rational Christians to the doctrine, there is need of the same essential requisite, of which his others fail; and this is *proof*. Where is Paradise described in Scripture as an abode of wretchedness, or Abraham's bosom as a place of torment? In the former, the penitent thief was blessed; in the latter, the once wretched Lazarus was comforted. But what blessing, what consolation can the soul receive in Purgatory, amid the flames of a material and corporeal fire? Nothing but the height of weakness or wickedness, of folly or infatuation, could either have originated or maintained the thought.

From an examination of the expressions themselves, and the ideas respectively attached to them, it will be found, in the first place, that the word *Hades* signifies an *invisible state*,² such as the state of the dead. It is frequently used by profane writers, but never for the place of the damned. With respect to its scriptural import,³ Jacob says, "I will go down into" — not the *grave*, as it is

¹ Dr. Milner's End of Controversy, p. 377. D. French, Esq., in Controversial Discussion with the Rev. J. Cumming, pp. 372, 373. London, Andrews, 1839.

² ᾗδης *quasi* ἀείδης. Hammond's Catechism, lib. v. sec. 2, pp. 334, 336.

³ Gen. xxxvii. 35; xlii. 38.

rendered in our translation, for he thought that his son had been devoured by wild beasts; but into "*Hades*;" that is, into the state of the dead; "unto my son mourning." Jacob desired to go to the place of departed spirits, but surely not into Purgatory; for who would willingly go there?¹ Dives was also in *Hades*, but in a very different *region*, and in a very different condition, from that into which Jacob desired to go. The former was wretched and tormented; the latter, being "delivered from the burden of the flesh, hoped to be in joy and felicity."

Secondly, *Abraham's bosom* was always understood by the Jews to signify a place of rest, refreshment, joy, and consolation; inasmuch as the happiness of a future state was likened to a sumptuous feast, whereat, according to the ancient custom of the East, the guests lay with the head of one towards the breast of another, in whose bosom, therefore, he was said to lie. St. Augustine speaks with delightful anticipation of lying in the bosom of Abraham, there to enjoy the near view of God, and the blessed presence of Christ for ever.² Josephus, in his discourse on the Maccabees, says of good men, that "they are gathered to the region of the patriarchs," and that "Abraham, Isaac, and Jacob receive their souls." In short, the expres-

¹ Archbishop Usher's Answer to a Jesuit, p. 283. Oxford, 1835.

² Confess. lib. ix. c. 3. Concio 1 in Ps. xxxvi. de Civit. Dei. lib. i. c. 12.

sions, to be "with Abraham," or, "to sit down with Abraham," are never used by writers, sacred or profane, ancient or modern, with the exception of papists, in any other sense than that of a post of eminence, or a place of great dignity and comfort: and inasmuch as the post of honour at a Jewish entertainment was conferred upon those only who were especially distinguished by worth and excellence; so to be in "Abraham's bosom," was to enjoy such privileges in the highest degree. And yet it is asserted by the Romanist that this expression indicates the *prison* mentioned by St. Peter,¹ from which no man is "to depart till he has paid the last mite." Now even the Catechism of the Council of Trent² allows, that "there is a third kind of receptacle, into which the souls of the saints were received before the advent of Christ; and there, *without any sense of pain*, sustained by the hope of a blessed redemption, they enjoyed a quiet habitation. These souls of the pious, therefore, who, *in the bosom of Abraham*, were expecting the Saviour, Christ the Lord delivered, when he descended into hell." Notwithstanding all this, the Bishop of Castabala can call this passage of St. Luke one of "the scriptural proofs of Purgatory," where the strange "comfort" of fiery purgation is inflicted upon its pitiable inhabitants.³

¹ 1 Pet. iii. 19. Dr. Milner, p. 369. See above, p. 12.

² See Note A, p. 373.

³ See Note B, p. 378.

Again, *Paradise* is a word of Persian origin, signifying *a garden*. It is applied by the LXX. to the Garden of Eden : and in this sense alone it was understood by the Jews until the time of Esdras, about B. C. 450. Subsequently, in speaking of things which were to happen after this life, the souls of the departed were said to await the resurrection of their bodies in the "Garden of Eden." Hence such blessings as the following were addressed to the dying Israelite : "Let his soul be in the Garden of Eden ;" "Let his soul rest ; and let his sleep be in peace until the Comforter shall come, and open to him the gates of Paradise ;" "Let him have his portion in Paradise, and also in the world to come." Since, therefore, the Garden of Eden was believed to be a place of rest, refreshment, and delight ; so the condition of pious souls in a disembodied state must have been thought to be one of peace and joy.¹ Thus Tertullian speaks of Paradise as a "place of divine pleasure, destined for the reception of the spirits of holy men :"² so that, although a *third* place,—(for Christ, when he conferred this merciful and gracious boon of consolation on the penitent thief, had not yet ascended into heaven,³ where he now is, and where hereafter his saints shall reign with him in glory,)—it cannot surely be a place, in which "the

¹ Jer. Taylor, vol. ii. p. 134. Ed. London, 1835. Calmet, under the word *Paradise*. See also Dodgson's Tertullian, vol. i. p. 116. Oxford, 1842.

² See Note C, p. 379.

³ John xx. 17.

tortures are equal to those of hell, except in duration."

It should seem, then, that of the three expressions, *Hades* is the designation of the *invisible* place, or receptacle of departed souls, without reference to their condition, good or bad:¹ and that *Abraham's bosom*, and *Paradise*, which were used synonymously by the Jews, signify the happy region of Hades, where the souls of the godly, between death and the resurrection, reap the benefit and comfort of their past labours; where they are in a state of ease and joy; and where they immediately partake of an abundance of refreshment and delight. It is the blessed abode of good men in the other world; where, during their "absence from the body," the presence of the Saviour is, in some peculiar sense, vouchsafed to them. But though they are blessed, their bliss is not yet perfected. They rejoice in peace, and in a holy hope, but they have not yet the joys of a full and complete fruition. They are looking forward for their perfect consummation and bliss when the number of God's elect shall be accomplished. They have obtained a good report through faith, but have not yet received the full fruition of the promise of a better life, "God having provided some better thing for us, that they without us should not be made perfect."²

Like the souls of the slain, they cry from

¹ Usher's Answer to a Jesuit, pp. 315, 316, 327, 328.

² Heb. xi. 39, 40.

under the altar,¹ not from any pain or sorrow that can molest or annoy them, but because they have not yet all that can delight them.² They wait in hope and earnest expectation of the resurrection and the final judgment, when body and soul shall be again united in the enjoyment of the beatific vision of their God. "In this world," says a learned divine,³ "we walk and live by faith; in the state of separation, we live by hope; and in the resurrection, we shall live by an eternal charity. In this life we are warriors; in the separate state we are conquerors; but we shall not triumph till after the resurrection. Then shall we fully enjoy power, and glory, and an everlasting kingdom."

It may not be improper in this place to advert to the opinions held by the Church with respect to the condition of the soul in this intermediate state. Is it conscious or unconscious? Is it sensible to pleasure or pain? or will it sleep in undisturbed repose until the Archangel's trump shall sound to judgment?

In the first place, it may be observed that it was a catholic, or universally received doctrine, in the early and purest ages of Christianity, that the soul of man upon leaving its tabernacle, the body, remains *conscious*, and *immediately enters* into a state of eternal joy or never-ending misery, accord-

¹ Rev. vi. 9—11.

² See Note D, p. 379.

³ Jer. Taylor, vol. ii. p. 138.

ing as it has improved or abused its time of probation on earth.¹ Such also is the opinion of the Church of England, and it is grounded upon inferences fairly deducible from the sacred writings.

An opinion, indeed, of the soul's insensibility after death, was partially entertained about the time of the Reformation, and the 40th article of King Edward VI., A.D. 1552, couched in the following terms, was directed against it:—"They who say that the souls of such as depart hence do sleep, being without all sense, feeling, and perceiving, until the day of judgment; or affirm that souls die with the bodies, and at the last day shall be raised up with the same; do utterly dissent from the right belief declared unto us in the Holy Scripture." Whether from the extinction of the opinion in 1562, or from the fear that in those dark times the article might lead the unenlightened to incline to Purgatory and the invocation of the departed, it appeared prudent, in the judgment of Archbishop Parker and his learned associates, to omit it altogether.

The notion itself appears to have arisen from the metaphor, so frequently employed in Scripture, wherein death is compared with sleep. It should, however, be remembered, that this figure in the sacred writings is not applied to the soul, but to the *body* as resting in the grave.² Hence it is that the

¹ See Note E, p. 380.

² Dan. xii. 2. Matt. xxvii. 52. Acts xiii. 36. 1 Cor. xv. 21, 51. 1 Thess. iv. 14.

grave is represented by the prophet Isaiah,¹ as the bed of the saints, in which the body rests from its labors :² and the death of the righteous is to be considered as a rest from labor, and sorrow ; a cessation from the toils of their earthly pilgrimage. It is a sleep, indeed, but not a sleep of annihilation or unconsciousness, any more than the natural sleep of life. After the crucifixion of our Lord, “ many *bodies* of the saints which slept arose ;”³ and at the general resurrection it is declared, that those who “ sleep in Jesus ” shall rise first.⁴ This expression of “ sleeping in Jesus,” therefore, only indicates the death of the penitent and godly, who die in the faith of Christ ; that true vital faith which has been manifest in a life of love and obedience.

During this sleep of the body, the immaterial soul acts independently of the bodily organs. As in thought, and meditation, and in dreams, our senses are at work apart from the body, so is it in death ; and the shudder with which man may naturally recoil from the dreams which may arise in the sleep

¹ Isa. lvii. 2.

² “ The term sleep, applied to the state of the dead, denotes not unconsciousness, but a freedom from the cares and labors of life ; and, as it respects the righteous, expresses comfortable enjoyment, rest, security, and felicity. It is a phrase by which, in all languages, the state of the dead is denoted : and yet the popular belief among all nations assigned consciousness and activity to the departed.” *Bishop Hobart's Sermons*, vol. ii. Append. p. 437.

³ Matt. xxvii. 52.

⁴ 1 Thess. iv. 14.

of death, is not only vividly, but accurately painted by our immortal poet :

“ To die ;—to sleep ;—
To sleep ! perchance to dream ; aye, there's the rub ;
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause.”¹

Instances, indeed, are upon record, in which the actions of the mind have been most perfect during its freedom from corporeal agency. It was in an ecstasy that St. Paul had his wonderful revelations in Paradise.² The heavenly visions were seen by St. John, while in the Spirit, *i. e.* in a rapture of mind, when all the senses were under a supernatural influence :³ and the souls of the departed are represented as employed in lauding and praising God and the Lamb.⁴ St. Luke,⁵ relating the death of Stephen, merely says, “ he fell asleep :” and our Saviour, speaking of Lazarus, says, “ he sleepeth.”⁶ We may therefore consider the souls and bodies of all who “ sleep in Jesus,” as being in his peculiar love and favor, and under his especial care and protection. They die in faith, they rest in hope, and they will rise at last with triumphant joy.

In further proof of the consciousness of the soul immediately upon its separation from the body, turn we first to our Lord's parable of the rich man and

¹ Shakspeare ; Hamlet, Act iii. Scene 1.

² Rev. i. 10.

³ Acts vii. 60.

⁴ 2 Cor. xii. 3, 4.

⁵ Rev. v. 13.

⁶ John xi. 11.

Lazarus. The five brethren of the former are represented as alive and on earth, at the very time that Lazarus was comforted and he tormented; so that sorrow and joy were experienced by the departed *before* the final judgment. Both were in a conscious state: nor is it probable that our Saviour would have represented Lazarus as being carried by angels to Abraham's bosom, if Abraham at that time had been in a state of sleep or insensibility.¹ He would not surely have uttered a parable of which the main principles, essential to a just and natural interpretation, were untrue.²

A similar remark will apply to the promise made by Christ to the thief upon the cross: "To-day shalt thou be with me in Paradise;"³ in "that place of divine pleasure, destined for the reception of the spirits of holy men:"⁴ "that place of happiness into which pious souls, when separated from the body, are immediately received:"⁵ "that region of Hades, which is appropriated for good

¹ Luke xvi. 22—31.

² The doctrine of the parable is in fact in exact conformity with the opinion constantly maintained by the Jews. In the Chaldee paraphrase upon Cant. iv. 12, it is said of the garden of Eden, that "No man hath power of entering but the just, whose souls are carried thither by the hands of angels." Had the tenet been erroneous, our blessed Lord would never have lent his aid to establish its truth.

³ Luke xxiii. 43.

⁴ See Note C, p. 379.

⁵ Whitby on Luke xxiii. 43.

souls.”¹ Now, since our Lord was three days in “the invisible state,” the penitent must have been with him during that time. His past conduct richly merited hell: but on his faith and repentance, even at the twelfth hour, the Saviour gave him assurance of forgiveness and joy. “To-day shalt thou be with me in Paradise.” The *immediate* participation of Christ’s presence in the separate state of the soul, seems to have formed part of the mighty and blessed promise then made to him. Such a promise could have no meaning, unless he would be *capable of participating* in the happiness and joy with which he, as a Jew, had been taught that Paradise abounded. Heaven itself can be nothing to a dead or insensible corpse. Colors are as nought to the blind. Music can have no charms for the deaf. And perfumes are useless to him who is destitute of the sense of smelling. To promise, therefore, the joys of Paradise to one who was not to enjoy them, is neither consistent with the divine character of our Lord, nor in unison with the common sense of mankind. In the promise a blessing was manifestly implied: and if this promise, which, from the Jewish application of the word *Paradise*, must have referred to the state of departed spirits only, had not received its accomplishment till the final resurrection, it would never have been fulfilled at all. It was in reply to the malefactor’s petition,

¹ Hales’ Chronol. vol. ii. p. 84, note iii. p. 228.

“Lord, remember me when thou comest into *thy kingdom*.” But when death, the last enemy, shall be destroyed, the body and soul will be re-united, and the Saviour will deliver up his mediatorial kingdom into the hands of his Father.

In order to avoid the conclusion, to which the circumstances of the case unanswerably lead us, some would punctuate at the word “*day*,” reading the passage :—“I say unto thee this day, Thou shalt *hereafter* be with me in Paradise.” If this were correct, the words “this day” would be superfluous, inasmuch as “I *say* unto thee,” implies of itself present time. The artifice, therefore, is but a frivolous evasion of a direct and straightforward fact.

Confirmatory of this view of the subject, are the words of the Apocalypse,—“I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord *from henceforth*: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”¹ Not, be it observed, “Blessed *shall be* the dead;” but “Blessed *are* the dead which die in the Lord from henceforth;” *i. e.* from this time forth, immediately.² The blessedness announced is the immediate consequence of death: and it is exclusively enjoyed by those who “die *in the Lord*,” thereby clearly intimating that wo is the immediate portion

¹ Rev. xiv. 13.

² ἀπ᾿ αὐτοῦ, *a tempore mortis*: Bede. *Ab hoc instanti*: Schleusner.

of those who do not die in the Lord. It is, moreover, distinctly affirmed that part, at least, of this blessedness consists in "resting from labor:" and surely this could never be said of the soul in a state of "deadlihood!" To the unconscious of their rest, there can be no blessedness. Some indeed understand the "blessedness" to consist in the avoidance, by death, of the persecutions to be endured under the reign of Antichrist: so that *they* would be the happiest who died the soonest. But even the Romanist himself *sometimes* admits, that the severest persecution in this life bears no proportion to the torments ascribed to Purgatory in the next: and as death would be the passage to Purgatory, it could scarcely be called "bliss." Picherellus, indeed, a papist of the Sorbonne, ingenuously confessed that this text was altogether subversive of the doctrine of Purgatory.

Still it has been urged that the repose or *sleep* of the soul, in the care of God, cannot be other than a state of rest, comfort, and peace. The fallacy of this argument cannot be better exposed than in the words of Baxter. "If the blessedness were only in resting in the grave, then a beast or a stone were as blessed. Nay, it were evidently a curse, and not a blessing. For was not life a great mercy? Was it not a greater mercy to enjoy all the comforts of life? To enjoy the fellowship of the saints;

¹ Picherell. de Missa, cap. ii. p. 156.

the comfort of ordinances? Though I think not as some, that it is better to be most miserable, even in hell, than not to be at all; yet it is undeniable, that it is better to enjoy life, and so much of the comforts of life, and so much of God in comforts and afflictions, as the saints do, though we have all this with persecution, than to lie rotting in the grave, if that were all we could expect. Therefore it is some further blessedness that is there promised.”¹

There is a passage in the book of Wisdom, which, though uncanonical, ought not to be without its weight to the Romanist at least, on this point. It is there said, that “the souls of the righteous are in the hand of God, and there shall *no torment* touch them.”² The natural inference is, that the torments in death will touch the wicked, because they are not in the hands, or favor, of God. Now, in order to experience torment, the soul must be conscious of it.

An assurance of the soul’s consciousness in its state of separation from the body, is also clearly discernible in the writings of St. Paul. To the Corinthians he remarks, that “whilst we are at home in the body, we are absent from the Lord;”³ and yet “willing rather to be absent from the body, and to be present with the Lord.” This announcement is plainly indicative of the undoubted persuasion of

¹ Baxter’s Saints’ Rest, part ii. c. 10.

² Wisdom iii. i.

³ 2 Cor. v. 6, 8.

the Apostle, that as soon as the earthly tabernacle is dissolved, the righteous are admitted to a blissful enjoyment of the presence of God. They commence a state of exalted happiness; which surely cannot be said of an unconscious and profound sleep of the soul; and, had he conceived that this happiness would be deferred till the resurrection, the Apostle would not have here mentioned the state of separation, or "*absence* from the body," which will be terminated by its reunion with the soul.

Again, he writes to the Philippians, "To me to live is Christ, and to die is *gain*;"—"having a desire to depart, and to be with Christ, *which is far better*."¹ Now, what would be the gain or profit of going into a state of insensibility? How could this faithful and zealous servant of Christ desire to depart, unless exalted blessedness were to be the certain and immediate result? He that could glory in tribulations, would not basely seek to shun them, by creeping out of life, while he could still benefit the Church by his presence. Would it have been "*far better*" for him to have passed into a state of oblivion and forgetfulness, than to have remained upon earth preaching "Christ, and him crucified" to perishing mortals; to have enjoyed the heavenly comforts derivable from christian ordinances; to have partaken of Christ's spiritual presence in the Eucharist; to have praised and

¹ Philip. i. 21—23.

glorified the Saviour, and to have held a prolonged communion with the saints below? Knowing, as he did, the love of God in Christ, and the value of immortal souls, he never could have deemed it "far better" to have departed into a senseless lethargy until the resurrection, than to have remained, building up the Church, and, by God's grace, adding brighter gems to his own crown, and becoming daily riper for eternal glory. Depart when he would, his death, humanly speaking, would be a blank in the christian world; and therefore, unless he departed for a more enlarged enjoyment of the presence of his Redeemer, he could not have thought it "far better" for himself "to depart," while his "remaining in the flesh" would advance the spiritual welfare of the Church of Christ.

In conformity with these scriptural inferences, our Church manifestly inculcates the doctrine of the soul's consciousness between death and the resurrection. Thus the last collect but one in the "Order for the Burial of the Dead" opens with the following words:—"Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity." And this address to the Deity is, after an intervening petition, succeeded by the prayer that we, with the departed, "may have our perfect consummation and bliss,

both in body and soul, in God's eternal and everlasting glory."

Now, there are here three points explicitly worthy of attention : — 1. That the spirits which are with the Lord do *live*: 2. That upon being delivered from the burden of the flesh, they *are*, — not hereafter *shall be*, — in *joy and felicity*: and, 3. A prayer for "*perfect* consummation and bliss, both in body and soul, implies that bliss, though imperfect, is already enjoyed by the departed spirit; and that its consummation and completion is to be looked for in God's "eternal and everlasting glory." The departure of the righteous soul from the body, and its *immediate* entrance into happiness, are so closely connected in this prayer, that the Church clearly regards them as simultaneous events.

Here, however, a question naturally suggests itself, as to the possibility of the soul's experiencing either happiness or misery, *before* its acquaintance with that final sentence, which is only to be pronounced at the general judgment, when the Almighty shall be upon his throne, and all nations summoned before him. "It is appointed," says the Apostle, "unto men once to die, but after this, the judgment."¹ But although the public and final sentence of this judgment will be deferred until the last great day, yet, it is natural to suppose that

¹ Heb. ix. 27.

every individual is made cognizant, at the hour of his death, with the inevitable result of this awful fiat. In the Revelation it is affirmed, that the works of the righteous, that is, the reward of their works, do follow, or, as it is in the original, *accompany* them¹ when they leave this world; and conversely, it is to be expected that the evil deeds of the wicked, that is, the evil consequences of them, will do the same. The fact, indeed, can scarcely be otherwise; for as the *will*, by which our actions are governed, is in the *soul*, not in the body; it is therefore reasonable that the soul should first become acquainted with the nature of its final doom; and, in such experience, anticipate the happiness or misery of the general judgment. When the spirit leaves the body, it instantly meets its Judge; and by him is made conscious of its everlasting condition. The Judge stands at the very door of the world of spirits; and when He pronounces, the conscience quickly apprehends, the righteous sentence of blessing or cursing. As the comfort and torment of Lazarus and Dives were *immediate*,—even while the brethren of the latter were *living on the earth*,—so, in and by death, we may be sure that an awful and solemn declaration is made to every man of his future and eternal condition. Whether any formal trial is insti-

¹ Rev. xiv. 13. μετ' αὐτῶν. "Ἔργα autem, id est *opera*, vocat *præmium* quod bona ipsa opera consequitur, Hebræorum more; quod tamen est gratuitò promissum et datum, non ex operum dignitate. *Beza in loc.*

tuted, or whether the holiness of God's presence strikes the conscience with a sense of its just deserts, or in whatever manner the solemn communication is made, it were a vain, and perhaps presumptuous, speculation to inquire. But in the assurance that the soul upon leaving the body is conscious, either of its future happiness or misery, it should seem that its enjoyment or suffering must be the result of the particular position in which it finds itself with relation to this consciousness. In any other case, the self-righteous would not be convinced of the equity of their misery or punishment, until the vindication of God's justice at the end of all things; and the uncertainty and suspense, in which all would be alike involved, would ill accord with our rational ideas of that state, wherein, as it is expressly taught by Scripture, man's probation is at an end. His particular doom, therefore, having been previously assigned to every individual, the general judgment may be considered rather as the announcement and public execution of the sentence, when the righteous shall receive the completion, or consummation, of their bliss; and the wicked, their full, but sad, measure of never-ending torment.

It may now be advisable to recapitulate the several points, which it has been the object of this inquiry into the state of the soul after death, to establish. They will be found to be briefly these:—

1. That when the spirit leaves the body, it immediately "returns to God who gave it." "Absent from the body, it is present," in some peculiar sense, "with the Lord."¹

2. That it enters Hades, or the invisible state, into which all human souls, whether good or bad, when separated from the body, are received.²

3. That it does not remain insensible till the resurrection, but is in a state of active consciousness, being made cognizant of its future doom immediately on its separation from the body.³

4. That every soul, after receiving this communication, enters upon a state of happiness or misery, according as its day of grace has been improved or neglected.⁴

5. That the measure of joy or sorrow, of which each participates, will not be filled up and completed until the reunion of the soul and body at the

¹ Eccles. xii. 7. Luke xxiii. 46. 2 Cor. v. 8. Homily ix. pt. 3.

² Ps. xvi. 10. Acts ii. 27. Luke xvi. 23. Creed. Art. 5. Lightfoot, vol. ii. p. 478. London, 1684.

³ Heb. ix. 27. Luke xvi. 22—31; xxiii. 43. 2 Cor. v. 6, 8. Philip. i. 21—23. Rev. v. 12; xiv. 13. 1 Sam. xxviii. 15. Wisdom iii. 1. Thus Justin Martyr says, "All departed souls continue in sensation." See Note E, p. 380. See also Usher's Body of Divinity, p. 445. London, 1649. Lightfoot, vol. ii. p. 1118. London, 1684. Bishop Andrews' Sermons, p. 312. London, 1641. Gil on the Creed, Art. vii. pp. 90. 99. 108. London, 1635.

⁴ Isa. xxii. 14; lvii. 2. Luke xxiii. 43. John v. 24; viii. 24; ix. 4. Acts vii. 59. Rom. vi. 10. Rev. xiv. 13, compared with 1 Thess. iv. 16.

resurrection ; when, having been partners in working good or evil, they will together partake of that eternal happiness or misery which awaits the just and unjust in heaven and in hell.¹

6. That the bliss or wo entered upon at death will differ perhaps only in degree from that which will be the consequence of the final judgment.²

It follows also from what has been advanced in the preceding chapters,—

7. That it was their belief in this imperfection of the saints' happiness prior to the resurrection, which induced the early Christians to offer their prayers in behalf of the departed, for the purpose of increasing it.

8. And lastly, that, with whatever views any member of the primitive Church sought the pardon of the sins of those who had died in the Lord, and the increase of their rest, peace, and happiness, one thing at least is certain, that there is not a scintilla of evidence to shew that they prayed with the intention of delivering their souls out of the flames of Purgatory.³

Granting, then, that there is a third place, an intermediate state, for the reception of the soul between death and the resurrection, it still by no means follows that that state, or place, is necessarily one

¹ 1 John iii. 2. See Archbishop Sharpe's Sermons, vol. vii. p. 145. Bishop Bull's Sermons, vol. i. pp. 127, 129. Bingham's Antiquities, vol. v. p. 118. London. 1840.

² Archbishop Secker's Lect. on Catech. Lect. ix.

³ Archbishop Usher's Answer to a Jesuit, chap. vii. Camb. 1835.

of torture, where the soul must undergo the most dreadful sufferings, by way of expiation for sins committed on earth. Such an inference is altogether unauthorized and unscriptural. Christ was in Hades, but it cannot be maintained that in this third place he endured satisfactory sufferings, after his already "full, perfect, and sufficient" offering upon the Cross. Dives also was in Hades, and there received in tortures the foretaste of eternal sorrow, and without one thought that his misery was *satisfactory*, or likely to terminate. Throughout the parable he seems to be fully conscious that his doom was irrevocably fixed: and though he begs that warning might be sent to his surviving brethren who were alive, he entertains no hope that the living could help him now departed. Lazarus was in Abraham's bosom: but in this third place, so far from undergoing satisfactory *sufferings* for his venial sins, the Evangelist affirms that he was *comforted*. The penitent thief was in Paradise; but Christ promised him in this third place the blessing of mercy, not the expiatory torments for venial sins.

This intermediate state, then,—this third place,—need not be, cannot *necessarily* be a place of misery and wretchedness, where the justified are to fill up, by personal tortures, the sufferings of Christ, by way of satisfaction to the injured justice of Almighty God, and, for the deliverance from which tortures, the prayers of the living are in any degree available.

NOTES TO CHAPTER IX.

Note A, p. 358.

Tertium postremo receptaculi genus est, in quo animæ sanctorum ante Christi Domini adventum excipiebantur; ibique sine ullo doloris sensu, beata redemptionis spe sustentati, quieta habitatione fruebantur. Horum igitur piorum animas, qui in sinu Abrahæ salvatorem expectabant, Christus Dominus ad inferos descendens liberavit. *Catech. ad Paroch.* p. 72. Lugd. 1579.

Note B, p. 358.

Sinus Abrahæ, requies beatorum pauperum, quorum est regnum cœlorum; in quo post hanc vitam recipiuntur. *August. Quæst. Evang.* lib. ii. c. 38, tom. iii. col. 264. Paris, 1689.

“The ‘bosom of Abraham’ is the rest of the blessed poor, whose is the kingdom of heaven; into which, after this life, they are received.”

Proinde, ut dixi, nondum inveni, et adhuc quæro, nec mihi occurrit inferos alicubi in bono posuisse Scripturam, duntaxat canonicam; non autem in bono accipiendum sinum Abrahæ, et illam requiem, quo ab angelis pius pauper ablatus est, nescio utrum quisquam possit audire: et ideo, quomodo eam apud inferos credamus esse, non video. *August. de Genesi ad Litt.* lib. xii. c. 33, tom. iii. col. 321, C. Paris, 1689.

“I have not yet discovered, and am still searching in vain for any passage in the Scriptures, at least in the canonical Scriptures, wherein *hell* is put in a good sense: nor am I aware that any one would venture to interpret *Abraham’s bosom*, and that rest into which the pious poor man was conveyed, in a bad sense: so that I cannot see how we can believe it to be hell.”

Non utique sinus ille Abrahæ, id est, secretæ cujusdam quietis habitatio, aliqua pars inferorum esse credenda est. *August. Ep. cliv. ad Evodium*; tom. ii. col. 575, F. Paris, 1689.

“Verily that bosom of Abraham, *i. e.* a habitation of a certain quiet rest, is not to be believed to be any part of hell.”

Note C, p. 359.

Paradisum nominemus divinæ amcenitatis recipiendis sanctorum spiritibus destinatum. *Tertull. Apol.* c. 47, p. 42, B. Paris, 1634.

For Rabbinical Traditions respecting Paradise, see Allen's *Modern Judaism*, ch. x. London, 1816.

Note D, p. 361.

Quid opus sit spiritibus defunctorum corpora sua in resurrectione recipere, si potest eis, etiam sine corporibus, summa illa beatitudo præberi? *August. de Genesi ad Litt.* lib. xii. c. 35, sec. 68, tom. iii. col. 322, E. Paris, 1689.

“What need is there that their bodies should be reunited to the spirits of the dead in the resurrection, if, being without their bodies, they are capable of that most exalted beatitude?”

Illas etiam, quæ post contractam peccati maculam, vel in suis corporibus, vel eisdem exutæ corporibus, prout superius dictum est, sunt purgatæ, in cælum mox recipi, et intueri clare ipsum Deum trinum et unum, sicuti est, pro meritorum tamen diversitate alium alio perfectius: illorum autem animas, qui in actuali mortali peccato, vel solo originali decedunt, mox in infernum descendere, pœnis tamen *disparibus* puniendas. *Definitio Conc. Flor. apud Labbe*, tom. xiii. col. 515, C. Paris, 1672.

In the Council of Florence, A.D. 1439, it was first decreed against the sense of antiquity, “that those souls which, having contracted the blemish of sin, are cleansed either in their bodies, or when they have put off their bodies, *go forthwith to heaven*, and clearly behold the Deity as he is, one God in three persons; but one more perfectly than another, according to their different merits: and that the souls of those who die in actual mortal sin, or merely in original sin, descend immediately into hell, to be punished with different degrees of punishment.” The object of this ordinance was partly to favour the superstition of praying to the saints departed, but chiefly to introduce Purgatory and Prayers for the Dead.

Bishop Bull, Sermon iii. p. 115. See also Bishop Pearson on the Creed, art. v. p. 225. edit. 1715; and Gil on the Creed, art. iv. ch. 28, p. 45. Bellarmine observes that this doctrine of the

soul's *immediate entrance* into heaven, and there enjoying the beatific vision of God, is the foundation of the several practices relating to the saints, viz. their canonization, worship, invocation, relics, images, &c. *Præf. ad Libros de Ecclesia Triumph.* tom. ii. p. 419, B. Colonizæ, 1628.

Note E, p. 375.

Ἀποβλέψατε γὰρ πρὸς τὸ τέλος ἐκάστου τῶν γενομένων βασιλέων, ὅτι τὸν κοινὸν πᾶσι θάνατον ἀπέθανον· ὅπερ εἰ εἰς ἀναισθησίαν ἔχωρει, ἔρμαιον ἂν ἦν τοῖς ἀδίκους πᾶσιν· ἀλλ' ἐπεὶ καὶ αἰσθησις πᾶσι γενομένοις μένει, καὶ κόλασις αἰωνία ἀπόκειται, μὴ ἀμελήσητε πεισθῆναι τε καὶ πιστεῦσαι ὅτι ἀληθῆ ταῦτά ἐστι. *Justin. Apol.* ii. p. 64, E. Colonizæ, 1686.

“Look, then, to the end of each of those who were kings, that they died the common death of all men. If they had passed into insensibility, it would have been an advantage to all who were unrighteous; but inasmuch as *consciousness* remains to all who have existed, and eternal punishment is laid up [for the wicked], be not careless of being persuaded and of believing that these things are true.”

Ἀλλὰ μὴν οὐδὲ ἀποθνήσκειν φημι πάσας τὰς ψυχὰς ἐγώ· ἔρμαιον γὰρ ἦν ὡς ἀληθῶς τοῖς κακοῖς. Ἀλλὰ τί; τὰς μὲν τῶν εὐσεβῶν ἐν κρείττονί ποι χώρῳ μένειν, τὰς δὲ ἀδίκους καὶ πονηρὰς ἐν χεীরονι, τὸν τῆς κρίσεως ἐκδεχομένης χρόνον τότε. Οὕτως αἱ μὲν, ἄξια τοῦ Θεοῦ φανεῖσαι, οὐκ ἀποθνήσκουσιν ἔτι· αἱ δὲ κολάζονται ἔστ' ἂν αὐτὰς καὶ εἶναι καὶ κολάζεσθαι ὁ Θεὸς θέλῃ. *Justin. Dial. cum Tryph.* p. 223, B. Colonizæ, 1686.

“I do not indeed think that all souls die: for doubtless that would be a gain to the wicked. But what then? That the souls of the *righteous* remain in a *certain better region*, and those of the unrighteous and the wicked in a *more evil one*, awaiting the time of the judgment. Thus some which appear worthy of God, die no more; and others are punished as long as God shall choose them both to exist and to be punished.”

Μετὰ τὴν ἐκ τοῦ σώματος ἔξοδον, εὐθὺς γίνεται τῶν δικαίων τε καὶ ἀδίκων ἡ διαστολή. Ἀγονται γὰρ ὑπὸ τῶν ἀγγέλων εἰς ἀξίους

αὐτῶν τόπους· αἱ μὲν δικαίων ψυχαὶ εἰς τὸν παράδεισον, ἔνθα συν-
τυχία τε καὶ θέα ἀγγέλων τε καὶ ἀρχαγγέλων, κατ' ὅπτασίαν δὲ καὶ
τοῦ σωτῆρος Χριστοῦ· κατὰ τὸ εἰρημένον, Ἐκδημοῦντες ἐκ τοῦ σώμα-
τος, καὶ ἐκδημοῦντες πρὸς τὸν Κύριον· αἱ δὲ τῶν ἀδίκων ψυχαὶ εἰς
τοὺς ἐν τῷ ᾄδῃ τόπους, Καὶ εἰσιν ἐν τοῖς ἀξίοις αὐτῶν τόποις φυλατ-
τόμεναι ἕως τῆς ἡμέρας τῆς ἀναστάσεως καὶ ἀνταποδόσεως. *Justin.*
Quæst. et Resp. ad Orthod. lxxv. p. 436, D. Colonizæ, 1686.

“After the departure from the body, there is *immediately* a sepa-
ration of the just and the unjust. They are carried by the angels into
the places meet for them: the souls of the righteous into Paradise,
where is the *fellowship and the sight of angels and archangels,*
and of the Saviour Christ also by way of vision, according to the
saying, ‘Absent from the body, and present with the Lord;’ and
the souls of the wicked into the places in Hades, where they are
reserved in the places meet for them, until the day of the resur-
rection and retribution.”

“Ἰνα—κρίσιν δικαίαν ἐν τοῖς πᾶσι ποιήσῃται, τὰ μὲν πνευματικά
τῆς πονηρίας καὶ ἀγγέλους παραβεβηκότας, καὶ ἐν ἀποστασίᾳ γεγο-
νότας, καὶ τοὺς ἀσεβεῖς, καὶ ἀδίκους, καὶ ἀνόμους, καὶ βλασφήμες
τῶν ἀνθρώπων, εἰς τὸ αἰώνιον πῦρ πέμψῃ· τοῖς δὲ δικαίοις, καὶ
ὁσίοις, καὶ τὰς ἐντολάς αὐτοῦ τηρηκόσι, καὶ ἐν τῇ ἀγάπῃ αὐτοῦ
διαμεμενηκόσι, τοῖς ἀπ’ ἀρχῆς, τοῖς δὲ ἐκ μετανοίας, ζῶν χαρισά-
μενος, ἀφθαρσίαν δωρήσῃται, καὶ δόξαν αἰώνιαν περιποιήσῃ.
Irenæus Hæres. lib. i. c. 10, p. 48. Paris, 1710.

“That—passing a righteous sentence upon all, he may send
evil spirits and angels that have transgressed and apostatised, and
men that are impious, and unjust, and lawless, and blasphemous,
into everlasting fire; and that, bestowing life on the righteous,
and the pious, and those who have kept his commandments and
abided in his love, whether from the beginning or after repentance,
he may give them immortality, and encircle them with eternal
glory.”

It is absurd to construe τοῖς ἀπ’ ἀρχῆς with χαρισάμενος. The
passage can give no sanction to Purgatory; though the Papists
say that Irenæus means that infants, baptized and dying without
sin, and martyrs, go *immediately* to heaven, and, consequently,
that others *do not*. In the Benedictine note to this passage,
Tertull. *de Resurr.*, and Cyprian. *Epist.* 58, are quoted as parallel.

The opinion of Irenæus, as derived from a connected view of his writings, seems to be, that the souls of the just do not, immediately after death, enjoy perfect and supreme, but, as it were, an inferior felicity; awaiting, in a place apart, the second advent of the Lord for the full reward of their righteousness. The following passage is express:—

Αἱ ψυχαὶ ἀπέρχονται εἰς τὸν τόπον τὸν ὠρισμένον αὐταῖς ἀπὸ τοῦ Θεοῦ, κακεῖ μέχρι τῆς ἀναστάσεως φοιτῶσι, περιμένουσαι τὴν ἀνάστασιν· ἔπειτα ἀπολαβοῦσαι τὰ σώματα, καὶ ὁλοκλήρως ἀναστᾶσαι, τουτέστι σωματικῶς, καθὼς δὲ ὁ Κύριος ἀνέστη, οὕτως ἐλεύσονται εἰς τὴν ὕψιν τοῦ Θεοῦ. *Iren. Hæres. lib. v. c. 31, p. 331. Paris, 1710.*

“Souls depart to the place set apart for them by God, and there wander until the resurrection, in expectation thereof: then having resumed their bodies, and having arisen wholly, that is corporeally, even as the Lord arose, they will in this manner come into the vision of God.”

Ἑρώτησις.—Εἰ πρὸ τῆς ἀναστάσεως οὐκ ἔστιν ἡ τῶν ἔργων ἀντίδοσις, πῶον τῇ ληστῇ προσγέγονεν ὄφελος, πρὸς τὸν παράδεισον αὐτοῦ τῆς ψυχῆς εἰσαχθείσης, καὶ μάλιστα ὅτι ὁ μὲν παράδεισος αἰσθητὸς, οὐκ αἰσθητὴ δὲ ἔστι τῆς ψυχῆς ἡ οὐσία; Ἀπόκρισις.—Ὁφελος γέγονε τῇ ληστῇ, εἰς τὸν παράδεισον εἰσέλθοντι, τὸ ἔργοις μαθεῖν τῆς πίστεως ὠφέλιμον, δι’ ἧς ἡξιώθη τοῦ συναθροίσματος τῶν ἀγίων, ἐν ᾧ φυλάττεται ἕως τῆς ἡμέρας τῆς ἀναστάσεως τε καὶ ἀνταποδόσεως· ἔχει τε τοῦ παραδείσου τὴν αἴσθησιν κατὰ τὴν ἐννοηματικὴν λεγομένην αἴσθησιν, καθ’ ἣν ὁρῶσιν αἱ ψυχαὶ ἐαυτάς τε καὶ τὰ ὑπ’ αὐτάς, ἔτι δὲ καὶ τοὺς ἀγγέλους τε καὶ τοὺς δαίμονας. Οὐ γὰρ νοεῖ οὔτε ὁρᾷ ψυχὴ ψυχὴν, οὔτε ἄγγελος ἄγγελον, οὔτε δαίμων δαίμονα· ἀλλὰ κατὰ τὴν ῥηθεῖσαν ἐννοηματικὴν αἴσθησιν ὁρῶσιν ἐαυτούς τε καὶ ἀλλήλους, ἔτι δὲ καὶ τὰ σωματικὰ πάντα. *Justin. Quæst. et Resp. ad Orthodox. lxxvi. p. 437, A. B. Colonizæ, 1686.*

“Question.—If there is no reward of works before the resurrection, what benefit accrued to the thief, on the introduction of his soul into Paradise: more especially as Paradise is a perceptible enjoyment, and the substance of the soul is not perceptible? Answer. The benefit derived to the thief on entering Paradise, consisted in his actual cognizance of the advantage of Faith, by

which he was deemed worthy of the assembly of the saints, with whom he is *reserved until the day of resurrection* and recompense. Moreover, his perception of Paradise is that which is called a mental [or spiritual] perception, according to which souls see themselves and the things beneath them, as well as angels and devils. For soul does not perceive or see soul; neither angel, angel; nor devil, devil: but, according to the perception which is denominated *mental* [or spiritual], they see themselves, and one another, and all corporeal substances."

Melius est enim dubitare de occultis, quam litigare de incertis. Illum quippe divitem in ardore pœnarum et illum pauperem in refrigerio gaudiorum, intelligendos esse non dubito. *August. de Gen. ad Litt.* lib. viii. c. 5, sec. 9, tom. iii. col. 229, C. Paris, 1689.

"It is better to doubt respecting what is hidden, than to dispute about what is uncertain. I doubt not, however, that that rich man is to be considered as being *in the heat of punishment*, and the poor man in *the refreshment of joy*."

In requie enim sunt animæ piorum a corpore separatæ; impiorum autem pœnas luunt: donec istarum ad æternam vitam, illarum vero ad æternam mortem, quæ secunda dicitur, corpora reviviscant. *August. de Civitat. Dei*, lib. xxii. c. 8, tom. vii. col. 330. Paris, 1685.

"The souls of the pious, when separated from the body, *are at rest*, but those of the impious *suffer punishment*, until the bodies of the one revive to eternal life, and those of the other to eternal, or, as it is called, the *second death*."

CHAPTER X.

RECAPITULATORY AND CONCLUDING REMARKS.

“ Let us hear the conclusion of the whole matter.”

ECCLES. xii. 13.

IN concluding these observations upon the dangerous doctrine, which it has been the object of the preceding pages to confute, it may not be deemed inexpedient to give a concise recapitulatory analysis of the entire subject.

“ There is,” says Cicero, “ I know not how, in the minds of men, a certain presage, as it were, of a future state.”¹ This feeling, connected as it is with man’s accountability, induced the heathen to devise various methods of expiatory suffering to be endured after this life, for the supposed purpose of obliterating their sins, in order to their eventual admission into the joys of Elysium. As the early Church became gradually corrupt, this idea was revived, and at last boldly promulgated in the sixth century by Pope Gregory the Great. The place assigned for the purification of departed souls in the next world was called PURGATORY; and here the

¹ Nescio quomodo inhæret in mentibus quasi sæculorum quoddam augurium futurorum. *Cic. Tusc. Quæst.*

good were said to be confined after death for a limited period, in order to make satisfaction by suffering for the smaller sins which they had committed, and of which they had not repented, during their abode upon earth. The practice of Praying for the Dead had existed four centuries previous to the introduction of this doctrine; and it was now artfully annexed to the later invention, and explained by the necessity of delivering souls from the place of torture thus newly prepared for them. Certain passages of Scripture which alluded to fire, prison, payment, satisfaction, &c., were so interpreted as to give color to the assertions which were now so boldly advanced: and the advocates of the error, from the sixth century to the present time, have used their most strenuous efforts to maintain and propagate it.

And what has been the result of all the labor and the learning which has been consumed in its defence? It has been seen that the *Scriptures* adduced in its support are wrested to a meaning which, according to the principles of right criticism, they never can bear; and that the interpretation in some instances assigned to them, leads to a contradiction of numberless other plain and unequivocal texts of the Bible, to the depreciation of the perfect satisfaction offered by Christ for the sins of mankind, and to the exaltation of men into saviours, not only of themselves, but of others.

By the examination of the arguments from

Antiquity, it has been proved that the doctrine sought in the garbled and imperfect passages produced, is diametrically opposed to other portions of the writings of the respective authors; that, setting aside the elastic and undefined opinion of Augustine, the fire, to which allusion is made, is not the fire of the Romish Purgatory, but a probatory fire, through which it was supposed that all mankind were to pass at the end of the world; that the most illustrious saints were not to escape; neither David nor Daniel, Peter nor Paul, James nor John, nay, not even the Virgin Mary herself; but that all were to pass through that examining, that proving fire: so that we may adopt the words of St. Athanasius, and ask, "What Fathers have you to shew for your assertions? You can name none among the prudent and wise, for all turn away from you."¹

It has further been demonstrated that this fatal error is equally untenable upon the grounds of sober *Reason*: that Prayer for the Dead, although for special motives connected by the Romish Church with Purgatory, never was so united by the primitive Christians, inasmuch as Purgatory was then entirely unknown; and that every ancient Liturgy, as well as the almost universal consent of the early Fathers, is utterly at variance with the modern teaching of the Papal Church upon these points.

It has been seen also that the popish views of

¹ Athan. Ep. de Nicæd. Synod.

Purgatory and Prayer for the Dead, have induced, and doubtless still continue to induce, the priesthood to resort to means for the obtaining of "filthy lucre," which not only delude the souls of the laity within the pale of their communion, but must inevitably poison every better feeling implanted in their own breasts.

Although, indeed, our English Reformers were contented with the discouragement and gradual discountenance of Prayer for the Dead, they fearlessly denounced, and peremptorily rejected, the doctrine of Purgatory; and assuredly, whether the appeal be made to the Scriptures, to the primitive Fathers, or the sober dictates of Reason, enough of truth will be discovered to extinguish the flaming fires of this Papal Phlegethon. It may fearlessly be stated, that this doctrine is dishonorable to God, destructive to man, and disgraceful to Rome: so that, notwithstanding the ruthless and unchristian anathema of Pius the Fourth,¹ the absurd and tyrannical injunction of the founder of Jesuitism,² or the arrogant and damnatory threat of Cardinal Bellarmine,³ the sincere Protestant will unhesitatingly proscribe the doctrine of Purgatory, together with the papal use of Prayer for the Dead, as unsupported by Scripture, repugnant to the teaching of the primitive Church, and abhorrent to the fair and unbiassed deductions of reason.

¹ See Note A, p. 394, and Art. XI. p. 398.

² See Note B, p. 400.

³ See Note Q, p. 24.

But what hope is there that that Church will ever behold and confess the awfulness of the situation in which she is placed? Alas! so benumbed are her sensibilities, so blind her infatuation, that she can, as we have before observed, condemn idolatry, and yet practise it. She calls the atonement of Christ *perfect*, and then *adds* to it. She accepts the inspired writings, but confides in uninspired traditions. She professes to open the Bible, and yet seals it up. She swears to embrace no doctrine unless stamped with the unanimous consent of the Fathers, and then violently hugs an isolated testimony. She declares the Gospel to be "the fountain of all saving truth," and then drinks deeply from the mysterious depth of ecstasies and legends. Relics and Images, Saints and Angels, she pretends only to venerate, while she ardently worships them. And, as a crowning absurdity, while she is swamped in the grossest of errors, she blindly boasts of her *infallibility*!

How impossible, then, is it that the Romish Church should ever confess a single error with which she is so justly charged, and of which she is so palpably guilty! Let your arguments be never so cogent, your reasonings never so clear and conclusive; let even the conscience itself of a Roman Catholic testify never so loudly to the truth of your deductions; yet, as the acknowledgment of an error would be the destruction of Papal *infallibility*, the fettered, though convicted victim,

is obliged to reply, "the Church understands the passage differently from you, therefore you mistake its meaning."¹ In other words, her authorized Catechism has declared that "*the Church of Rome cannot err in the delivery of faith and moral doctrine*;"² and it has recently been asserted by a Romish Prelate of the present day, that, "Christ having promised to remain with his Church to the end of ages, it is impossible that his doctrine should experience the slightest change." * * * * "The promised *infallibility* for interpreting Scripture has passed from the Apostles to the *Pastors* [of the Romish Church] who have succeeded them."³

In the strictures upon the several writers, to whom reference has been made, nothing has been said with the remotest idea of any personal application. It has been wished to combat and eradicate error, not to war with individuals who maintain it. Many of these individuals are doubtless men of some learning and moral worth, entitled to the same respect with the most enlightened members of our own communion; and they have merely been dealt with as the acknowledged advocates of the corrupt and dangerous tenets, which it has been the object of these pages to refute. These tenets, indeed, appear, after a close and impartial examination, to

¹ Dr. Milner's *End of Religious Controversy*, p. 106.

² See Note C, p. 400.

³ Pastoral Charge of Monseigneur Augustin Louis de Montblanc, Archbishop of Tours. For the Lent of 1840. Pp. 8, 9.

be so utterly untenable, upon any ground whatsoever, that it is extremely difficult to conceive the possibility of their reception by any one, who is permitted to read and to meditate upon the uncorrupted word of divine truth. That the illiterate and humble peasantry of the Romish communion, in any country, should implicitly believe whatever is told them by their teachers, few will be disposed to deny; and that the ill-informed and half-educated priests, who are poured forth from the College of Maynooth to uphold the popish doctrines in Ireland, should receive, almost as divine, the instructions which have there been instilled into them, may also be readily allowed; but that the more respectable portion of the priesthood, who have had time, and opportunity, to examine the real merits of the doctrine of Purgatory, and also that laymen of rank and education should calmly and unresistingly embrace it, without scruple, as an article of faith, are intellectual phenomena, for which it is scarcely possible to account.

Still, in expressing surprise at such an instance of credulity, it is both unjustifiable and unnecessary to impugn the sincerity of individuals; but if, after a candid perusal of the arguments adduced against the doctrine, they remain unconvinced of the fallacy of the grounds upon which it is maintained, it is scarcely possible, with the utmost stretch of christian charity, to reject the conclusion, that God has judicially blinded them, and sent upon them "strong

delusion, that they should believe a lie." Having corrupted the bread of life, through their vain traditions, it would seem that the Lord has given them up "to feed on ashes:" that "a deceived heart has turned them aside, that they cannot deliver their souls, nor say, Is there not a lie in my right hand?"¹ Under this impression, both for teachers and taught,—for those who so grossly mislead others, and those who are so fearfully misled,—it is the duty of the true believer in the perfection of Christ's atonement to be ready at all times to offer up the expansive and charitable petition of our Litany—"that it may please God to bring into the way of truth, all such as have erred and are deceived!"

In bringing the discussion to a close, therefore, it will not be out of place to express an earnest desire that every Romanist, casting off the deadly doctrine of temporary torture after death as a satisfaction to the justice of the Almighty for sins committed here, will hold fast the blessed hope of everlasting life, as set forth in the Scriptures. To this end, in respect to the doctrine which has been long under examination, he will do well to reflect seriously upon the following passage from one of the Homilies of our English Church: "The only Purgatory, wherein we must trust to be saved, is the death and blood of Christ; which, if we apprehend with a true and steadfast faith, it purgeth and cleanseth us from all

¹ Isa. xliv. 20.

our sins, even as well as if he were now hanging upon the cross. The blood of Christ is that Purgatory, wherein all christian men must put their whole trust and confidence : nothing doubting, but if they truly repent them of their sins, and die in perfect faith, that then they shall forthwith pass from death to life. If this kind of purgation will not serve them, let them never hope to be released by other men's prayers, though they should continue therein unto the world's end. He that cannot be saved by faith in Christ's blood, how shall he look to be delivered by man's intercessions ? Hath God more respect to man on earth, than he hath to Christ in heaven ? ' If any man sin,' saith St. John, ' we have an advocate with the Father, even Jesus Christ the righteous, and he is the propitiation for our sins.' But we must take heed that we call upon this Advocate, while we have space given us in this life ; lest, when we are once dead, there be no hope of salvation left unto us. For as every man sleepeth with his own cause, so every man shall rise again with his own cause. And look, in what state he dieth, in the same state he shall be also judged, whether it be to salvation or damnation."¹

"Hear ye this, O priests ; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor!"² Oh, that the priests of the apostate Church of Rome, — the supporters and teachers of this delusive doctrine, —

¹ Homily xix. part iii.

² Hosea v. 1.

would lay these things to heart, and tear away in time the fatal vail, by which the brightness of divine truth is hidden from their minds! Would, indeed, that they were so “nourished up in the words of faith and of good doctrine,” as to “refuse profane and old wives’ fables,”¹ lest the sentence of the Prophet should be judicially and eternally fulfilled against them! “Behold, all ye that kindle a fire, that compass yourselves about with sparks! Walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; —ye shall lie down in sorrow!”²

¹ 1 Tim. iv. 6, 7.

² Isa. i. 11.

NOTES TO CHAPTER X.

Note A, p. 387.

BULLA S. D. N. D. PII DIVINA PROVIDENTIA PAPÆ IV. SUPER
FORMA JURAMENTI PROFESSIONIS FIDEI.

“ Pius Episcopus, servus servorum Dei, ad perpetuam rei memoriam.

* * * Ut unius ejusdem fidei professio uniformiter ab omnibus exhibeatur, unicaque et certa illius forma cunctis innotescat * * * formam ipsam præsentibus [in Concilio Tridentino] annotatam publicari * * * ac, sub pœnis per Concilium ipsum in contravenientes latis, juxta hanc et non aliam formam, professionem Prædictam solenniter fieri auctoritate Apostolica mandamus, hujusmodi sub tenore :—

“ Ego N. firma fide credo et profiteor omnia et singula, quæ continentur in symbolo fidei, quo S. Romana ecclesia utitur,—viz.

“ Credo in unum Deum Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium : et in unum Dominum Jesum Christum, filium Dei unigenitum, et ex Patre natum ante omnia sæcula ; Deum de Deo, lumen de lumine ; Deum verum de Deo vero ; genitum, non factum ; consubstantialem Patri ; per quem omnia facta sunt ; qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto ex Maria virgine, et homo factus est ; crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est ; et resurrexit tertia die secundum scripturas : et ascendit in cœlum, sedet ad dexteram Patris ; et iterum venturus est cum gloria judicare vivos et mortuos ; cujus regni non erit finis : et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit ; qui cum Patre et Filio simul adoratur et conglorificatur ; qui locutus est per prophetas : et unam sanctam catholicam, et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum ; et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

I.* “Apostolicas et ecclesiasticas TRADITIONES, reliquasque ejusdem ecclesiæ observationes et constitutiones firmissime admitto, et amplector.

II. “Item SACRAM SCRIPTURAM juxta eum sensum, quem tenuit et tenet sancta mater ecclesia, cujus est judicare de vero sensu et interpretatione sacrarum scripturarum, admitto ; nec eam unquam, *nisi juxta unanimum consensum patrum, accipiam et interpretabor.*

III. “Profiteor quoque septem esse vere et proprie sacramenta novæ legis, a Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria ; scilicet *Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem, et Matrimonium* ; illaque gratiam conferre ; et ex his baptismum, confirmationem, et ordinem, sine sacrilegio reiterari non posse. Receptos quoque et approbatos ecclesiæ catholicæ ritus in supradictorum omnium sacramentorum solemnī administratione recipio et admitto.

IV. “Omnia et singula, quæ DE PECCATO ORIGINALI, et DE JUSTIFICATIONE, in sacro-sancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio.

V. “Profiteor pariter in MISSA offerri Deo *verum, proprium, et propitiatorium sacrificium pro vivis et DEFUNCTIS* ; atque in sanctissimo Eucharistiæ sacramento esse vere, *realiter et substantialiter, corpus at sanguinem*, una cum anima et *divinitate* Domini nostri Jesu Christi ; fierique conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem ; quam conversionem catholica ecclesia TRANSUBSTANTIATIONEM appellat.

“Fateor etiam *sub altera tantum specie* totum atque integrum Christum, verumque sacramentum, sumi.

VI. “Constanter teneo PURGATORIUM esse, animasque ibi detentas fidelium suffragiis juvari.

VII. “Similiter et SANCTOS, una cum Christo regnantes, venerandos atque *invocandos esse*, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.

* In order to facilitate a reference to the doctrines which are added to the Nicene Creed in that of Pope Pius IV., the latter has been here divided into twelve articles.

VIII. "Firmissime assero, IMAGINES Christi, ac Deiparæ semper virginis, necnon aliorum sanctorum, habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam.

IX. "INDULGENTIARUM etiam potestatem a Christo in ecclesia relictam fuisse; illarumque usum Christiano populo maxime salutarem esse affirmo.

X. "Sanctam catholicam et apostolicam Romanam ecclesiam, OMNIUM ECCLESiarUM MATREM ET MAGISTRAM agnosco; Romanoque Pontifici, beati Petri, Apostolorum Principis, successori, ac Jesu Christi vicario, veram obedientiam spondeo ac juro.

XI. "*Cætera item omnia* a sacris canonibus, et œcumenicis conciliis, ac præcipue a sacro-sancta Tridentina Synodo tradita, definita, et declarata, *indubitanter recipio atque profiteor*; simulque contraria omnia, atque hæreses quascumque ab ecclesia damnatas, rejectas, et anathematizatas, ego pariter damno, rejicio, et anathematizo.

XII. "Hanc veram Catholicam fidem, EXTRA QUAM NEMO SALVUS ESSE POTEST, quam in præsentī sponte profiteor, et veraciter teneo, eandem integram et inviolatam, usque ad extremum vitæ spiritum, constantissime (Deo adjuvante) retinere et confiteri, atque a meis subditis, *vel illis quorum cura ad me in munere meo spectabit, teneri, doceri, et prædicari, quantum in me erit*, curaturum, ego idem N. spondeo, voveo, ac juro. SIC ME DEUS ADJUVET, ET HÆC SANCTA DEI EVANGELIA."—*Concil. Trid. apud Bullas*, p. 311. Romæ, 1564.

THE BULL OF OUR MOST HOLY LORD, THE LORD PIUS IV., BY DIVINE PROVIDENCE, POPE, WITH REFERENCE TO THE FORM OF THE OATH OF THE PROFESSION OF FAITH.

"Pius, Bishop, servant of the servants of God, for the perpetual remembrance of the matter in hand.

"In order that the profession of one and the same faith may be employed by all, and that a fixed and certain form thereof may be generally known, we ordain by our apostolical authority, that the precise form which was announced to those present [at the Council of Trent], shall be made public; and that under the penalties enacted by the same Council against recusants, the aforesaid profession shall be made, according to this form and none other, in the manner following:

" I, N., believe and profess with a firm faith *all and every of the things which are contained in the symbol of faith*, which the holy Roman church uses,—viz.

" I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible : and in one Lord Jesus Christ, the only-begotten Son of God ; born of the Father before all worlds ; God of God ; Light of Light ; very God of very God ; begotten, not made ; of one substance with the Father ; by whom all things were made ; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man ; he was crucified also for us under Pontius Pilate ; he suffered and was buried, and rose again the third day, according to the scriptures, and ascended into heaven ; sitteth at the right hand of the Father, and will come again with glory to judge the living and the dead ; of whose kingdom there will be no end : and in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son ; who, together with the Father and the Son, is adored and glorified ; who spake by the prophets : and in one holy catholic and apostolic Church. I confess one baptism for the remission of sins ; and I wait for the resurrection of the dead—and the life of the world to come. Amen.

I. " I most firmly receive and embrace the *apostolical and ecclesiastical* TRADITIONS, and all other observances and constitutions of the same church.

II. " I also understand the Sacred Scripture, according to that sense which the holy mother church, to whom it belongs to *judge* of the true sense and interpretation of the holy Scriptures, has maintained and does maintain ; nor will I ever receive or interpret them otherwise than according to *the unanimous consent of the Fathers*.

III. " I profess also that there are truly and properly *seven sacraments* of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one ;—that is to say, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony ; and that they *confer grace* ; and that of these, baptism, confirmation, and orders, cannot be reiterated without sacrilege. I also receive and admit the received and approved *ceremonies* of the catholic church, used in the solemn administration of all the aforesaid sacraments.

IV. "I embrace and receive *all and every* of the things which have been defined and declared in the holy Council of Trent, concerning ORIGINAL SIN and concerning JUSTIFICATION.

V. "I likewise profess, that a *true, proper, and propitiatory sacrifice for the living and the dead*, is offered to God in the MASS; and that in the most holy sacrament of the eucharist there is truly, really, and *substantially*, the *body and blood*, together with the *soul and divinity*, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood; which conversion the Catholic church calls TRANSUBSTANTIATION.

"I confess also, that under *either kind alone*, CHRIST, whole and entire, and a true sacrament, is received.

VI. "I constantly hold that there is a PURGATORY, and that the souls detained therein are helped by the suffrages of the faithful.

VII. "In like manner also, that the saints reigning together with Christ are to be *revered and invoked*, and that they *offer prayers to God* for us, and that their *relics are to be venerated*.

VIII. "I most positively assert, that the IMAGES of Christ, and of the Mother of God, ever a virgin, and also of the other saints, are to be had and retained; and that *due honor and veneration are to be given them*.

IX. "I also affirm, that the power of INDULGENCES was left by Christ in the church, and that the use of them *is most salutary* to christian people.

X. "I acknowledge the holy catholic and apostolical Roman Church, *the mother and mistress of all churches*; and I promise and swear *true obedience* to the Roman pontiff, successor of St. Peter, the chief of the apostles, and vicar of Jesus Christ.

XI. "I also *undoubtedly receive and profess all other things*, delivered, defined, and declared by the sacred canons, *and by general Councils*, and particularly by the holy Council of Trent; and, at the same time, I in like manner *condemn, reject, and ANATHEMATIZE all things contrary thereto*, and all heresies whatsoever, which have been condemned, *rejected*, and ANATHEMATIZED by the Church.

XII. "This same true Catholic faith, OUT OF WHICH NONE CAN BE SAVED, which I now freely profess and truly hold, I, N, promise, vow, and swear most constantly to hold and profess, whole and entire, with God's assistance, to the last breath of life; and to procure, AS FAR AS LIES IN MY POWER, that the same shall be HELD, TAUGHT, AND PREACHED by ALL WHO ARE UNDER ME, or those who, by virtue of my office, are ENTRUSTED TO MY CARE. SO HELP ME GOD, AND THESE HOLY GOSPELS OF GOD."

How far the above Creed of Pope Pius is held as authoritative in the Romish Church may be learnt from the following testimonies by leading members of her communion.

"This celebrated symbol of Catholic faith, since 1564, has ever been considered, in every part of the world, as an accurate and explicit summary of the Roman Catholic faith. Non-catholics, on their admission into the Catholic church, publicly repeat and testify their assent to it, without restriction or qualification." *Butler's Book of the Roman Catholic Church*, p. 5. London, 1825.

"The Creed of Pope Pius IV. is drawn up in conformity with the definitions of the Council of Trent, and is every where recited and professed to the strict letter." *Dr. Milner's End of Religious Controversy*, Let. XIX. p. 130.

"The most approved and authentic summary of the Creed of the Roman Catholic Church will be found in the Decrees of the Council of Trent, and in the *Profession of Faith of Pope Pius IV.* and in what we call the Roman Catechism, or Catechism of the Council of Trent." *Dr. J. Doyle's Examination before the Lords' Commissioners on the state of Ireland*, March 21, 1825, p. 394 of the Report.

"The most authentic exposition of the faith of the Roman Catholic Church is to be found in the Creed of Pope Pius IV." *Dr. D. Murray's Examination*, March 22, 1825, p. 224.

With reference to the more than lavish use of the ANATHEMA in the Romish Church, it will be well to note the remark of Melchior Cano, a member of the Council of Trent: "Whatever," says he, "the Council of Trent has declared with an *Anathema* against those who contradict it, must be received as an *article of faith*." *Dr. Doyle's Essay on the Catholic Claims*, p. 97.

The Canons of the said Council contain no less than *one hundred and twenty-four Anathemas* : and the last recorded sentence of the presiding Legate was, *Anathema to all Heretics* : to which the Council unanimously responded, *ANATHEMA, ANATHEMA*. How different the injunction of St. Paul !—“ *Bless, and curse not.*” Rom. xii. 14.

Note B, p. 387.

Denique, ut ipsi Ecclesiæ Catholicæ omnino unanimes conformesque simus ; si quid, quod oculis nostris apparet album, nigrum illa esse definierit, debemus itidem, quod nigrum sit, pronuntiare. *Ignatius Loyola. Exercitia Spiritualia*, p. 141. Antwerp, 1635.

“ In short, that we may be altogether of one mind, and strictly conformable to the true Catholic Church ; if she shall define anything to be *black* which to our eyes appears *white*, we are bound in like manner to pronounce it *black*.”

Si Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneatur ecclesia credere vitia esse bona, et virtutes malas, nisi vellet conscientiam peccare. *Bellarmin. de Rom. Pont.* tom. i. lib. iv. c. 5, p. 212. Coloniae, 1628.

“ If the Pope should err by enjoining vices and forbidding virtues, the Church would be bound to believe vices to be good, and virtues to be evil, unless she would be willing to sin against conscience.”

Note C, p. 389.

Hæc una Ecclesia errare non potest in fidei ac morum disciplinâ tradendâ. *Catech. ad Parochos*, p. 117. Lugduni, 1579.

ERRATA.

Page 28, line 9, for *Apostles'* read *Nicene*.

— 70, — 2, for *Paroch.* read *Par.*



